

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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be maintained; and that some Christian community should be so constituted by legal sanction and support as to comprehend within its pale all the varieties of Christian belief and teaching. We say the two things are vastly different, and it is by an illegitimate, albeit a very common, abuse of terms that the latter is claimed as though it were necessarily included in the former.

We may understand, therefore, that it is not individual free thought that will be put in peril by the cessation of a Church Establishment, but only corporate freedom. Well, let us endeavour to ascertain what corporate freedom is, in relation to religious thought and teaching; and since we would find it difficult, if not impossible, to analyse it as an abstract idea, we will apply our analysis to the only concrete form of it of which we have any knowledge—namely, the Church of England.

The Church of England may be viewed under two aspects—one of them having regard to its standards and formularies; the other having regard to the members of which it consists. It is altogether a mistake to suppose that the Anglican Church, as by law established, sanctions, or in any way promotes, freedom of thought and speech, or that it relieves its clergy of all restrictions. Like all other churches, the terms of its trust are more or less defined, and, although they have been liberally interpreted, of late years, by the ultimate court of appeal, they do exclude, and are meant to exclude, freedom of judgment within a prescribed area of religious thought, at least as far as the clergy are concerned. What is contained within the four corners of the Acts of Uniformity, including the whole of the Book of Common Prayer and the Thirty-Nine Articles of Religion, is to the Anglican clergy the law of their faith; only, as it happens that this Liturgy was itself a compromise, and comprises within itself manifest contradictions, it admits of being used and taught in connection with opposite schools of religious belief—the Puritanic, the Sacerdotal, and the Rationalistic. But it is not to be denied that each of these schools is tethered to certain conclusions from which their open dissent is disallowed. By skilful glosing they may have learned to evade the plain and grammatical meaning of words, and may have thereby assumed for themselves a freedom which the conditions of their office do not secure for them; and, were the law to relieve them of all restraints, it would very soon be seen that the existing system, so far from guaranteeing to them perfect liberty of thought, compels, within a considerable range of religious topics, a deceptive uniformity of profession. Does our correspondent imagine that the whole outcome of Church-of-England teaching in the present day corresponds exactly with the intellectual or the spiritual conclusions individually held by her clergy, or that, if law placed them under no temptation on the one hand, or restraint on the other, the purport of their teaching would undergo no change? It is one of the heaviest charges against the existing system, that over a certain breadth of religious thinking it denies freedom to the national clergy, even while beyond that breadth it allows them to preach what they will; and it strikes us as strange that any reasonable man should suppose that the removal of a legal obligation, as well as

of a powerful motive, to teach in conformity with prescribed standards, over a given area of topics, would be equivalent to the extinction of free thought and inquiry.

But the Church of England may be contemplated under another aspect—that, we mean, which has regard to the members of which it consists. Our correspondent tells us that "her communion includes all shades of Christian belief," and he might have safely added, unbelief also. He says that the State compels rival schools to agree to differ—"telling them in effect that piety and Christian character, and not theological dogmas, are the only true bonds of union." Now, we ask our correspondent's leave to say, that the State, so far as it does anything in the matter, does precisely the opposite. It does not compel rival parties to agree to differ—it really inflames their sectarian spirit, by compelling them to stand before the world as representatives of the same ecclesiastical body. It does not tell them in effect that piety and Christian character, and not theological dogmas, are the only true bonds of union. On the contrary, it shuts up in one communion, all the subjects of the realm, without the least respect to their piety or impiety, their Christian character or their irreligious character, and its enactments have reference, and so far as we can see, must, under any conceivable system of Church and State alliance, have almost exclusive reference, not to the religious character of its members, but to the doctrines it shall teach. A National Church, in these days, must needs consist of the whole people of the State, ecclesiastically considered, and can have no reference, practically speaking, to piety, or even to moral character. You may call this a communion, if you will—but it is nothing more, in reality, than the juxtaposition by law of the most heterogeneous elements, held together by something external to themselves, and having no necessary sympathy one with another, no intellectual or religious agreement, no unity of spiritual purpose or will. Of Christianity we know nothing but from the New Testament—and in any New Testament sense, to call such a conglomeration of materials a Christian Church appears to be a misnomer.

Ascending into a higher region of speculation, "Rusticus" says that "in a democratic society Government is itself an expression of the national will, and a State Church may thus become, under the régime of democracy, the highest expression of the intelligence and activity of the nation." Possibly so—but a Christian Church, as it appears to us, aims, or should aim, at an expression, not of the national will, but, as near as may be, of Christ's will. The national will is no guarantee of truth in any sense, much less of religious truth. How, then, can religious truth, which, in reality, is Christ's will, be best ascertained and promoted? By making a public provision for all kinds of religious teaching, and designating all men of all sorts a Church, or by leaving religious truth, as Christ left it, to make its own way by the unselfish and spiritual enthusiasm it kindles in the hearts of those who receive it? And which plan, after all, comes nearest to the New Testament idea? Because—with all deference to the enlightened spirit of the age be it spoken—we have a stronger faith in the New Testament idea, than in democracy—and in the

Ecclesiastical Affairs.

FREE THOUGHT AND CHURCH ESTABLISHMENTS.

It will be seen, by a reference to our columns of correspondence, that the remarks we made last week on State Protection of Free Thought, have not satisfied the judgment of our friend upon whose private letter to us we mainly based the article which contained them. He was not contending for individual, but for corporate liberty. The protection which he prizes, which the Church of England enjoys, and which the separation of the Church from the State would overturn, is that which "secured freedom to all within her pale, without obliging any one party to secede which may happen to be in a minority; so that her communion includes all shades of Christian belief; High, and Low, and Broad. The State prevents these rival schools from flying at each other's throats, and compels them to agree to differ; telling them in effect that piety and Christian character, and not theological dogmas, are the only true bonds of union."

We took it for granted that such was his meaning—nor had we the least doubt that, in his own belief, in pleading for the continuance of this state of things, he was really contending for freedom of thought and inquiry. We asked him, therefore, how, in the event of the disestablishment and disendowment of the English Church, his own freedom, or that of any other subject of the realm, would be abridged by the contemplated change. And we did so for the purpose of bringing home to his mind a conviction that it was not free thought and speech in their relation to civil law, as such, that he was contending for, but free thought and speech, in their relation to clerical emoluments and status. The two things are widely different from each other, and ought not to be confounded, as if what is truly predicable of the one, may, with equal truth, be predicated of the other. What our friend really wants is, not that every man may be as free as air, so far as the law of the land is concerned, to inquire, and think, and conclude, and speak, and publish, anything that may please him in respect of religious questions without suffering some legal disabilities therefrom—for this freedom he would undoubtedly enjoy, were the link which unites the Church with the State to be severed to-morrow—but that the existing legal arrangements by which the clergy of the Establishment may teach widely different doctrines and yet hold their endowments and their official position, should

matter of spiritual association we think the first is of more value, and is more trustworthy than the last. Nay, more, we are old-fashioned enough to believe that to aim at reaching and embodying the first, far as human infirmity may fall short of it, is a nobler, purer, more refining, more self-sacrificing, more broadening and love-inspiring pursuit, than to aim at the last. One would think, nowadays, to judge from the language and tone of discussion in vogue on this subject, that the very last thing to be studied or even consulted with respect to the Christian Church, is the teaching and will of the Founder of the Church, and the congruity of our practical conclusions concerning it with the genius and essential spirit of the revelation of God made to us by His Son. With our correspondent we can truly say, "To those who, perplexed in doubt, are ever striving for more light and truth, the very conflict of opinion, however fierce, which in these days is provoking so much inquiry, is a most cheering and hopeful sign, promising a future and abundant blessing"—but we cannot see how that blessing can be accelerated by the State's interposition in the conflict, to provide temporalities for the combatants of all parties, or to organise an ecclesiastical community in which all parties alike shall be regarded as "one body in Christ," and be thus relieved from the self-denial which simple devotion to truth demands. Therefore, while thanking him for his communications, and earnestly desiring, as he does, protection for free thought and teaching, we are bound to tell him that we fail to have been convinced by his arguments that the most feasible plan for securing it is to establish by law a Christian Church without even aiming to establish it in fact upon Christian principles.

ECCLESIASTICAL NOTES.

The election of Dr. Temple has passed off very quietly. There was no disturbance, and the signs of revolt are few and apparently insignificant. Had it not been for the previous controversy the proceedings would, in all probability, have passed off without notice. The result is the same as if no controversy had taken place. There was a certain sort of quiet, arising, we imagine, from a feeling of hopelessness, before the day of the election, but it was nothing to what has since prevailed. What we ventured to characterise as the "frantic" talk of the Evangelical party has proved to be nothing more nor better than frantic talk. What we prophesied concerning the practical action of High-Churchmen has taken place—that is to say, nothing has taken place. The fever is over, and just as was in the "Essays and Reviews" controversy, as well as in the Hampden controversy, the sole result is the weakened moral force of the people who have used big words and indulged in grand threats without having measured the degree of moral courage that is necessary to back words and threats by action. What has taken place will, no doubt, have an indirect influence in favour of Church disestablishment, but this influence will only be indirect. Increased attention has been directed to Convocation, which virtually condemned Dr. Temple for heresy, but must now see him, with the consent of some members of the Upper House at least, enrolled in their own body. The formal censure which was passed upon "Essays and Reviews," has fallen without injury upon the principal writer in that volume, while the dignified clergy entertain so small a respect for its decisions that they openly flout them by "electing" Dr. Temple to a bishopric. This should be some salve for the disappointment which the Evangelical body must naturally feel, but, after all, it is a salve which, while it may assuage personal, may do great harm to public feeling. But, whatever may be thought or felt, it is now proved that the combined action of the Evangelical and extreme High-Church parties has no practical influence. Archdeacon Denison appears to be the only person who is ready to carry on the battle. Writing to the *Herald* of yesterday, he asks Churchmen to oppose the consecration, but there is an indescribable tone in his letter which indicates that he has given it all up. Singularly enough, however, while the Archdeacon, before the election, wrote vigorously but rather wildly about separating Church and State, now that the election has been accomplished he maintains perfect silence upon that subject. He protests, but like the minority of the Exeter Chapter, who, in certainly dignified language, firmly protested against

the election, he willingly acquiesces. Even the *Record* of Monday had not a line of editorial protest. It is clear, as we have all along said, that Dr. Temple, at any rate, will not be the means of breaking up the Establishment. Both Dr. Pusey and the Earl of Shaftesbury ~~can~~ yet stand a good many Dr. Temples.

We briefly directed attention last week to the Rev. J. C. Ryle's letters upon Church Reform. Since then second and third letters from the same pen have made their appearance. In the second Mr. Ryle administers a rebuke to the Evangelical party. He tells them plainly that they "must change their plan of acting," and must "learn to be men of a public spirit." He has good reason for saying this, for as he says, in his nervous style, "The time is short. The clouds are thickening around us. A night is coming when no man can work. Before the storm bursts upon the English Establishment let us see if we cannot put it in better working order." He grants that an attempt to reform may lead even to "disruption," but if so "be it so." In his first letter it may be remembered Mr. Ryle advocated a sweeping reform of the whole Episcopal system; in his second letter he advocates a sweeping reform of Convocation. He describes, in considerable detail, the defects of this body, and is quite alive to the danger of touching it. For instance, he says:—

Some excellent Churchmen, whose opinion is generally most sound and wise, maintain strongly that a reform of Convocation would do more harm than good—that it would only intensify many existing evils and remove none—that so long as the union of Church and State exists even in the name, the House of Commons represents the lay Churchmen—that the introduction of the laity into Convocation would only hasten on the separation of Church and State—and that the safest plan is to let Convocation alone with its immense defects—give it rope enough and let it annually hang itself before the eyes of the public till it falls into contempt and is suppressed as a nuisance.

His replies to these arguments must be admitted, from his point of view, to be good. Amongst other things he says:—

The Church of England is in very critical circumstances, and may at any moment be threatened with disestablishment, and have to fight for its very existence. Is it prudent to await the storm without any attempt at forming a really representative Church Body? Will not the very first assault find us all in hopeless confusion, and wholly dependent on a few isolated, hastily-formed, inexperienced voluntary committees? These arguments weigh very strongly with me. I have not the slightest confidence in the intentions of either present or coming statesmen towards the Church of England. Much mischief is already brewing. I see breakers ahead. If the existing Convocation could be silenced or suppressed, and the Church of England could be insured a fifty years' lease of quiet life, I should be content to leave the subject of Convocation alone. But seeing what I see, and hearing what I hear around me, I dare not sit still. I am for bold action. I hold up both my hands for Convocation reform."

Various practical suggestions are next made, after which it is urged that, of course, so long as the Establishment lasts, Convocation could do very little, unless the Crown gave license. If, however, the Establishment is to be assailed, as Mr. Ryle has "little doubt she soon will be," a reformed Convocation would be an immense help in offering resistance to this attack, while, he says:—

Finally, if the English Establishment is overthrown, and the Church of England is suddenly called upon to form a "Church Body," and adapt herself to her new circumstances, some reform of Convocation like that I have tried to sketch out would become an absolute necessity. Like every colonial Church, and like our brethren in Ireland, we should be obliged to organise ourselves, whether we liked it or not. What the result of such an organisation might be, it is hard to say.

In his third letter Mr. Ryle deals with the reform of the Cathedral Establishments. We are all familiar with the constitution of these antique bodies, and probably we should all agree with Mr. Ryle, that "the machine" is "worn out and can never be made to work again." He says that in view of pressing dangers it is the part of wise men to resolve that they should be given up and completely changed. Mr. Ryle proposes in future letters to discuss the worship of the Church, Church patronage, the sale of livings, and the position of the laity. He is evidently, in our judgment, preparing his own mind for disestablishment, and preparing the Church for the same great benefit.

Our Welsh friends are disposed to push matters forward. With this view a "Cambrian League" has been formed, the object of which is stated to be to " vindicate the rights and abolish the wrongs of the Welsh people." One object is to be taken at a time, and the present object, according to the third article of the constitution, is "The Abolition of the State-Church Establishment, with its alien Episcopate, and the appropriation of its revenues to national

Welsh purposes, without distinction of sect or creed." The last article is as follows:—

10. The era of Political or State-Churches having expired, the mode of appropriation of the revenues of the present State-Church in Wales to National purposes, will be discussed in a general convention of the League when duly organised.

With this constitution we have received the form of a petition to the House of Commons for the abolition of the Ecclesiastical Establishment in Wales. The petition runs as follows:—

1. That of the four Bishops of St. David, St. Asaph, Bangor, and Llandaff, in the Established Church in the Principality of Wales, not one is a Welshman,—three being English by birth and connections, and one Scotch.

2. That for a period of more than 150 years, i.e., since the accession of the Hanoverian family to the British throne, no native Welshman has been appointed to any see in England or Wales.

3. That during that period the four primitive Pre-Roman British sees of St. David, Llandaff, St. Asaph, and Bangor, have, without a single exception, been filled by state nominees, altogether alien to the Welsh nation in blood, language, sentiments, national traditions and sympathies.

4. That of the present four Bishops, one—the Bishop of St. Asaph—is wholly ignorant of the Welsh tongue, and has never been able in such tongue to discharge any function, priestly or episcopal, towards the soul of the Welsh people: that he has nevertheless since his appointment received above 90,000/- sterling, in addition to the possession of patronage exceeding that vested in the four English bishoprics of Carlisle, Hereford, Lichfield, and Chichester.

5. That against such wrongs and corruptions unparalleled in character and continuity in any church or denomination in the east or west, no peer, or prelate, or dignitary of the Church, in Parliament or Convocation, has had the honesty, principle, or moral courage to raise on behalf of the Welsh nation, the most ancient body of Christians in this island, a protesting voice.

6. That, in consequence of these, and similar long-continued and unredressed indignities and oppressions practised by the State and State-appointed prelates on the Welsh nation, nine-tenths of the population of the Principality have wholly rejected the spiritual supremacy of the Crown and the Episcopal form of Church government.

7. That your petitioners, sympathising with the just feelings of the vast majority of their countrymen, humbly pray your honourable House, that the present State-Church Establishment in Wales, now maintained for the religious and political ascendancy of only one-tenth part of the population—the least from their wealth and position in need of any external aid—may be disestablished and disendowed at the same time as the State-Church in Ireland, and its revenues appropriated to national Welsh purposes on the principle of perfect religious equality without distinction of sect or creed.

We have already given expression to our views as to the present expediency of a separate movement for the abolition of the Establishment in the Principality. There cannot, however, be the least objection to the publication of such facts as these. Possibly they are not the worst facts, if, as is stated, the total number of Church communicants in Wales is only 20,000 out of a population of 1,200,000.

The *Watchman* newspaper, in an article upon the Education question, takes decisive stand against the programme of the National Education League. It says that "if what has been built up by Methodism is not to be taken down and erased, Methodism cannot but be opposed to the Birmingham League, and cannot but agree to a great extent with the Manchester Union. The direct purpose of the former is destruction; the one fixed principle of the latter is, that the needful provision for the primary education of the people must respect and conserve that which has already, at so much cost, and in virtue of so binding a compact with the Government, been made good. Perfidy and spoliation, violence and destruction, must not be suffered to devastate the enclosures and the erections which have been made good by the beneficence of a quarter of a century, under national encouragement and guarantee."

Our Wesleyan contemporary adds that while collective Methodism is not, of course, committed to the Manchester Union as such, it is committed to every particular of the least importance which is included in the basis of the Union. In another column of its last issue, our contemporary reprints the decision of the United Committees of Privileges and Education upon this question in 1850. Eighteen hundred and fifty! Has not Methodism grown since that period? The adhesion of the Conference Methodists, as a whole will, of course, not be without its weight in the final settlement of this great question, but, looking at the past, it may be questioned whether it will have any decisive weight.

An Ashton-under-Lyne correspondent inquires as to the relative proportions of the Established Church and other denominations in England. The following is, we believe, a correct estimate:—

The Census of Population, 1861:

England and Wales	20,061,725
Scotland	3,061,117
Ireland	5,764,543
Channel Islands	143,772
Total	29,031,164

	Established Episcopal Church.	Protestant Nonconfor- mists and Presbyterians	Catho- lics.
England and Wales	10,000,000	9,000,000	1,000,000
Scotland (non-estab.)	60,000	2,750,000	250,000
Ireland	678,661	595,299	4,490,583
Total	10,738,661	12,345,299	5,740,583

The abolition of the Irish Establishment has taken Ireland out of this estimate, leaving England, Wales, and Scotland with rather more than ten millions of Establishmentarians, and about twelve millions not connected with the Establishment.

THE LIBERATION SOCIETY.

YOUNG MEN'S CONFERENCE.

On Wednesday evening last, a largely attended *stirke* of the Young Men's Committee of the Liberation Society was held at Radley's Hotel. Refreshments were served at six o'clock and at seven o'clock, after which the Conference was held in the large room of the hotel, which was filled by the audience. A considerable number of the well-known supporters of the Society in London were present on the occasion, amongst whom were Mr. Carvell Williams (Secretary), Mr. Miall, M.P., Mr. John Templeton, F.R.G.S., the Rev. J. A. Picton, M.A., Mr. H. S. Leonard, Mr. R. M. Theobald, Mr. C. H. Elt, Mr. H. S. Skeats, Mr. J. B. Howard, Mr. H. Spicer, jun., Mr. Unwin, Mr. John Edwards, &c. Mr. Watkin Williams, M.P., was also present. The invitation to the conference contained the following remarks:—"The separation of Church and State in Ireland, the weak condition of the Scottish Establishment, the anomalies of State-Churchism in Wales, the distracted condition of the Church of England, together with the rapid growth of opinion, all point to the possibility of an earlier settlement of the Establishment question than could have been anticipated a few years ago. The conflict of the future will, however, be severe, and will tax the zeal and energy, as well as test the fidelity, of all who engage in it, and the burden must be largely borne by those who are the young men of to-day."

Mr. MIALL, who was received with great enthusiasm, after taking the chair, congratulated the members of the Society on the success which had crowned their labours by the disestablishment and disendowment of the Irish Church, and said few of those present could have expected some twelve months ago that the principle which they advocated, and upon which their Society was based, should have been so fully and completely carried out as it had been in Ireland. (Hear, hear.) They owed infinite thanks to the great statesman at the head of the Government for this result, but he must at the same time say that that distinguished man owed his thanks to the Nonconformist body for the aid which they had given him to solve the problem of the separation of the Church from the State in Ireland; for it was the Liberation Society that had prepared the mind of the country on the subject, and in this way they had materially assisted Mr. Gladstone to settle the question at issue in the satisfactory way in which it had been settled. (Hear, hear.) It might be that Mr. Gladstone was not with them to the full extent of the object contemplated by the Liberation Society, still he expected that through that great statesman they would obtain all they desired; but whoever was at the head of affairs in this country would feel it to be necessary to act in such a manner as would strip religion of State trammels, and thus allow all men to worship God without being required to do so in accordance with obligations imposed upon them by the State. The course which the Society had determined to pursue for the future, was to attack the citadel of the Church itself in Parliament, and demand its total disestablishment in England, Wales, and Scotland. (Hear, hear.) They believed this to be the only true and right course to pursue, because the principle of their action should have a general and not a local operation. The subject would not be brought forward in a direct or positive form next session, but they expected to be able to obtain a satisfactory solution of the question of throwing open university honours and emoluments to Dissenters. (Hear, hear.) They should recollect that the whole question with which the Society had to deal, was purely a religious one; but they must have the aid of Parliament in effecting their object. It was their desire to carry forward the spiritual improvement of the people; and as they believed State endowments fettered the free action of the Church in this respect, they desired the Church should be *free*, so that she might assist in effecting this most important result. He believed that if the Church of England were released from the State fetters in which she was bound, she would then rise in her giant strength, and be thus enabled to grapple with the sin and the vice that so fearfully disgraced and degraded the age in which they lived. They would probably find, in a few years, a large amount of latent opinion diffused in the Church in favour of the legislative adoption of their principles.

Then, their work in Parliament would be comparatively easy. Their hostility was not against the Church of England, but against the principle by which she was trammelled, and which barred her usefulness, and they were assisted in this object by good men in the Church, both amongst the clergy and the laity. He hoped that before the time when anyone there was called from his earthly work they would find that they had not laboured in vain or spent their strength for nought. (Hear, hear.) But he would advise them to carry on the work in a spirit of kindness, of courtesy, and of charity. He might say that no similar spirit had been manifested recently by those who were their opponents. They, however, who were about to win need not lose their tempers; let those who were likely to lose be only subject to that infirmity. The Liberation Society within a long period had been guilty of no violence of expression. As for himself, every year that passed over his head convinced him that they could win by love where they could not drive. (Hear, hear.) Let them therefore maintain the calm that always accompanied ultimate success. (Cheers.)

Mr. CARVELL WILLIAMS then rose to move the first resolution, as follows:—

That this meeting regards with great thankfulness the partial accomplishment of the Society's objects in the complete separation of the Church from the State in Ireland, and viewing this signal of success as the reward of many years of patient effort, it is encouraged to renewed labour to effect throughout the empire the liberation of religion from State patronage and control.

Mr. Williams said that he could not but refer to the advantages which had been obtained by the Liberation Society since the first Young Men's Meeting in January, 1868. On that occasion Mr. Miall told them that they had a great work to undertake, and that they must not be deterred by its formidable character. Since, however, the Qualification for Offices Bill, the Transubstantiation Bill, and the Oath of Offices Bill, which affected Roman Catholics and Dissenters, had been passed; as also the Dublin Professorships Bill, the Irish Burials Bill (which enables the Roman Catholic clergymen in Ireland to carry out their burial service in connection with members of their faith who were interred in the churchyard of the parish), the West Indies Grants Bills, the Compulsory Church-rates Abolition Bill, and the Endowed Schools Bill, all of which measures were in accordance with the purpose for which the Liberation Society had been established; and lastly, they had to congratulate themselves upon the passing of that great measure for the disestablishment and disendowment of the Irish Church. (Hear, hear.) He considered that such results as these amply rewarded them for five-and-twenty years' work. With regard to the Irish Church Bill especially, there was one valuable result. It proved that the Church might be disestablished and disendowed without prejudice to the Church itself, as was shown by the efforts that were now being made by the clergy and the laity of the Protestant Church in Ireland to place it on a permanent foundation of religious usefulness. (Hear, hear.) This was an important fact, for some twenty-five years ago there were many Dissenters who thought it was impossible to disestablish the Church, because of the difficulties that would arise in respect to its reorganisation as a free religious institution. This bugbear had, however, now been destroyed, and it was only for the people of this country to say that the Established Church of England, Wales, and Scotland should be deprived of State aid, and the thing would be carried out most effectually. It was not too much, indeed, now, to say that, given a good Parliamentary draughtsman, and all the Establishments in Christendom might be disestablished in a month. The speaker went on to refer to the last general election, and attributed the success of the Liberal party on that occasion to the thoroughness of Mr. Gladstone's policy. The great glory of that policy he remarked was that it had a back-bone of principle. (Loud cheers.) Mr. Gladstone had not never moved one inch from the spot where he had placed his foot. (Hear, hear.) In this he had taught a lesson to the whole Liberal party. With regard to the future policy of the Society, the question had been asked what they were going to do next? As to their duty, he was glad to say that there was a universal agreement of opinion. Their duty was to march on—(Hear, hear)—and the only question was how should they march. The policy had caused some surprise, but it had been almost universally approved. Even their opponents recognised its wisdom. It was not their intention to have a bill or a motion before Parliament next session in relation to the disestablishment of the Church in England and Wales. It was not determined upon whether they should do so before two or three years hence, but they would not be idle next session, for they intended to work during the session in forwarding the Abolition of the University Tests Act, for the opening of churchyards, for the abolition of Church-rates in Scotland, and also upon the question whether it was right that bishops should sit in the House of Lords. Mr. Williams proceeded to refer to the present state of the Church, and prophesied that before long they would have appeals from Churchmen to them for help and co-operation. The country was now thirsting for information upon the question. The activity of mind was such as had never existed before. He appealed to young men to educate others upon the question, but above all, first to educate themselves—(Hear, hear)—and so to be able to discharge their duty to their country and their God. (Loud cheers.)

Mr. H. S. LEONARD, in seconding the resolution, also called attention to the ecclesiastical events of the last few years. He thought that Episcopalians could now do justice to their motives and to their disinterestedness. He asked those present especially not to forget the kind of battle in which they were

engaged. They were attacking the old notion that it was the business of the State to provide religion for the people. (Hear, hear.) Referring to the growth of ecclesiasticism, he said they should take care that ecclesiasticism should have no State power in the future. He asked them to do their share of work in this; for himself, he had been stimulated to increased energy, activity, and self-sacrifice by what had occurred during the last few years. (Cheers.) The resolution was then put, and declared to be unanimously carried.

The Rev. J. A. PICTON, M.A., moved the second resolution—

That, having regard, not merely to recent legislation in respect to Ireland, but to the rapid growth of public opinion in favour of disestablishment, and the present condition of the English Church, this meeting learns with satisfaction that the Executive Committee of the Society are preparing for a systematic movement, having in view future Parliamentary action for the disestablishment of the Church in England and Wales, and expresses a hope that such a policy will be heartily supported by the Society's friends.

In commencing his speech, Mr. Picton expressed his opinion that the Liberation Society had never set on foot a wiser movement than the Young Men's movement—(Hear, hear)—and in his opinion young men had every inducement to connect themselves with it. With regard to the future policy of the Society, he had felt some fears about it; but on further reflection he had arrived at the conclusion that the Executive Committee were wiser than himself. With regard to Scotland, of course the Establishment was weakest there, but he thought that the North would resent English interference; while in Wales their Nonconformist friends could do service, while they themselves were assailing the front. He rejoiced that henceforward they would attack the principle of Establishments alone. As regards argument, there was now very little to be said in favour of State Establishments. There were very few left who could say that they held the true faith, and that therefore they ought to be established, and it was just the same with the Apostolic Succession party. Mr. Picton proceeded to refer to the recent article in the *Edinburgh Review* upon the Ecumenical Council as containing a reason for action. He then referred to the line of argument which assumed that there could be only liberty of thought in the Church. As regards themselves, they ought not to denounce either the Ritualists or the Broad Churchmen. (Hear, hear.) For himself he rejoiced to see a Church where men like Dr. Fussey and Dr. McNeile could minister at the same altar. They were denounced as Sectarians, but he held that true Catholicity had nothing to do with external forms. A Catholic Church embraced all who were of a Christian spirit. Such a Catholicity, he held, could not exist in the Establishment. It had been said that the Church was the nation in another aspect. Of course it was; but although a baker also was a man in another aspect, it did not therefore follow that he should put his babies and not his loaves into the oven. (Loud laughter.) The fact was, that in the inference which some Churchmen drew from this, they were merely playing with the question. If the Church was the nation, it would show it by its speech, its organisation, and its work. He asked young men to be on their guard with respect to the argument on this question. Mr. Picton, who was loudly cheered in the course of his address, was succeeded by

Mr. ROBERT MASTERS THEOBALD, M.A., of Blackheath, who, in rising to second the resolution, said that the public mind of the country now looked upon the fact of disestablishment, not only with resignation, but with acquiescence and approval, if not with applause. And now the Established Church in England was in a state which should encourage them in their efforts to disestablish her. There was no room for doubt that the policy which had been adopted by the Committee of the Liberation Society, was one for which public opinion was ripe, for the soil was prepared for the best thought-seed that could be sown. Having referred to the controversies of the last twenty years, the speaker remarked how the public mind was wakening up to the consciousness that during all these years it had been going through a scientific process of induction. The lesson with regard to particular measures had been so well learned, that it was now only a question of time, how long any injustice should be perpetrated. This was an opportunity which they never had before of pushing their demand to the root, and source of all the evils. This had always been their aim, and if one society in existence could claim credit for perfect honesty and frankness from beginning to end, it was the Liberation Society. (Hear, hear.) They were now simply going to make a more direct attack instead of an indirect one. But, notwithstanding the effective education of the public mind during many years, and especially since the year 1841, when the *Nonconformist* made its appearance, it might have been doubtful whether the policy would have been right, but for the great Disestablishment Act of the last session, which gave currency to all their terms and expressions. Having given some amusing illustrations of this, the speaker remarked upon the importance also of the precedent which had been established. The Liberation Society had now received a Royal charter,—(Hear, hear)—its purpose was no longer alien to the spirit of modern legislation. He believed that before long disestablishment would be advocated by Churchmen in the interests of the English Church itself. (Cheers.) He did not, however, attach much importance to the petulant clamour for disestablishment which was every now and then heard from leaders of parties, for they had no reason to value a cry which was a mere symptom of irritation—(Hear, hear)—but there was a reason for disestablishment which appealed powerfully to the nation, and that con-

sisted in the discordancy—the incompatible elements which were bound up in one organisation. Disestablishment would surely be soon demanded for the sake of unity. (Cheers.)

The CHAIRMAN having announced that the meeting was open to hear any remark, a gentleman rose to ask whether disendowment as well as disestablishment was intended?

The CHAIRMAN replied that it would be possible for the first to take place without the second, but that no adviser of her Majesty would be likely to allow the Church to take the ecclesiastical property with her.

Upon a call from the Chairman,

Mr. WATKIN WILLIAMS, M.P., came forward, and said that he cordially approved of the course which the Liberation Society had determined upon in reference to the great question of the alliance of the Church with the State. His name, as they were aware, was connected with a motion on the subject during the ensuing session. Since he had given this notice he had watched with great interest what had been said on behalf of the Liberation Society, and especially at the Newcastle and Bradford meetings. It might be that the course which he proposed to adopt would be regarded as somewhat in opposition to that proposed to be adopted by the Liberation Society, that they would not bring the subject before Parliament during the ensuing session. He was not a member of their Society, nor was he a Nonconformist. He was a member of the Established Church; and in submitting to the House of Commons his motion for a separation of the Church from the State, he was influenced what he knew of the position of the Established Church in his native country (Wales), his belief being that if the Church there were disestablished the light of Christianity which belonged to it would shine forth with a splendour that would give it weight and influence with the great body of the people. (Hear, hear.) Only within the last week he had received a communication from a clergyman at Oxford who was held in high honour, strongly approving of this motion, and hoping that he would pursue it. He agreed that the Liberation Society should not take action upon it, but as a Churchman he claimed the right to bring forward the matter for discussion, and he could not conceive how any one who was in earnest could deprecate discussion. He should take an independent course, but he hoped that there would be cordial co-operation between the Society and himself. (Hear, hear.)

After some conversation the resolution was put and unanimously carried.

The third resolution was moved by Mr. W. H. MICHAEL, who said in moving it, that on account of the late hour he should make no remarks in its support—"That, looking upon the enterprise in which the Society is engaged as one which should call forth the energies of all who desire to promote the advancement of religion as well as the political welfare of the community, this meeting feels it to be especially obligatory on young men to prepare themselves for a conflict in which they will be called upon to take part, and in the issue of which they have so deep an interest."

Mr. JOHN TEMPLETON, F.R.G.S., the chairman of the Young Men's Committee, seconded the resolution. In doing so he stated that it was the intention of the committee to hold similar meetings to the present, in the various districts of the metropolis, in the course of the winter. The speaker proceeded to urge the importance of the young men making themselves acquainted with the literature of this question, especially recommending the "Conversations on Church Establishments," the "Essays" on the same subject, Mr. Skeat's "History of the Free Churches," and, above all, the *Nonconformist*, which he said he wished could be reduced in price, so that it might receive a far wider circulation. (Hear, hear.) The resolution was then carried.

Mr. BOTTOMLEY moved a vote of thanks to the chairman, which, having been seconded and carried by acclamation, the meeting was declared to be dissolved.

THE BISHOP OF OXFORD'S FAREWELL CHARGE.

Bishop Wilberforce's eighth triennial visitation was held on Thursday at the Cathedral, Christchurch, and his approaching translation to the see of Winchester, which will prevent his making the usual circuit of the diocese, gave it the character of a formal leave-taking. There was consequently a very large gathering of the clergy and laity.

His LORDSHIP commenced by giving the statistics of diocesan progress during the past thirty-four years. He stated that he had confirmed 20,028 candidates, while thirty-four churches had been restored and twelve parsonage-houses built. He had requested his clergy to obtain as exact an estimate as possible of the sum expended in the diocese out of private charity upon distinctly Church works during the last twenty-four years, not merely as matter of interesting information, but because in the at present common discussions on the value of Church establishments it was frequently urged that they tended to repress the free and voluntary efforts of Christian men. His own belief was that where there was an existing body already possessed of endowments, and faithfully performing its work, men were far readier to contribute to the increase of its efficiency than to make incessant and spasmodic efforts to keep alive that which had perpetually to awaken for its mere existence the ever diminishing flow of voluntary gifts. Past liberality tended to reproduce its own likeness in succeeding generations. The returns, exclusive of considerable sums which could not be accurately ascertained, showed that 2,083,685*l.* 18*s.* 1*d.* had been laid out in building, repairing, and endow-

ing churches, schools, and houses of mercy within the diocese since 1845, when the three counties were consolidated into one diocese, and this, in a purely agricultural diocese, and by no means one of the richest, proved irresistibly that an endowed Church stimulated instead of repressing the generosity of its members. Moreover, the contributions for claims from without the diocese had during the same period considerably increased. He then referred to his approaching separation from them, and expressed his belief that no bishop had ever had more loving and effectual support than had been rendered to him in this diocese. After warmly thanking the archdeacons, clergy, churchwardens, laity, and others, for their energetic support, the bishop referred to the progress of educational effort, and to the success of the training colleges and of the sisterhoods at Clewer and Wantage. He went on to say that it was the duty of a bishop to throw himself heartily, without stint, into the labours of all the clergy and laity of all the different schools of thought which were allowed within the Church's communion, and not to allow a diversity from his own line of thought—which the more definite it was the better—to weaken his sympathy with any who were working earnestly for Christ.

Narrow-minded men, who could only move in a single groove, suspected such a course as tainted with want of care for the absolute truth and a sinful desire to please men, but such suspicions a bishop must live down, and this licensed variety did not extend to the master truths of the Church, for departure from which he asked for no toleration. The temper of different minds led them to apprehend most readily different aspects of far-reaching and many-sided truths; and this was well for them, because what they most made their own was the most really and well for the Church, because what they held most really they could most vividly express and reproduce in others, so that by this permitted variance the many sides of the common truth would be most faithfully maintained in themselves and most readily applied to the spiritual sustenance of others. The taunt of Rome that the Church of England contained teachers of conflicting theories, while she herself spoke with one voice, was as false on examination as it was easy in utterance. Roman teachers ranged from the Augustinian far nearer than the English Church to the semi-Pelagian theory of grace. While it was the essence of truth that it should be one, it was the essence of a living reception of it by different souls that in subjective reproduction it should differ in its development, for dead things only could be stamped with an absolute, ever-recurring identity of shape and proportion. This variety, therefore, within allowed limits, was a sign of life, and he would no more make every voice in a diocese speak in exactly the same tone than he would abolish the music of nature by requiring the same note from every songster of the grove. There were, of course, limits to such licence, and if the fundamental articles of the creeds, the authority of God's revealed word, the atonement wrought for us on the Cross, the gift of the Holy Ghost, and the consequent life of the new kingdom of Christ, were assailed, all question of allowance was at an end; but while the rays of the lines of spiritual teaching kept within well-defined limits, as to which minute and timidous positiveness savoured more of the narrowness of the sect than of the real breadth of Catholicity, the Church of England had foreborne to require as the condition of conformity a mechanical exactness of agreement. He should not have endured to be the bishop of a party when God's Providence had called him to be the bishop of a diocese.

To a certain extent the rule of liberty as to thought must be extended to the rule of observance—

Feeling that strongly, few things had grieved him more than the recent controversy in the Church respecting dresses and externals. With the mighty work we have to do—with the growing masses on every side, it was heartbreaking to see the seal of earnest spirits diverted from their true mission, and see it miserably wasted on unmeaning contests as to the cut of a surplice or the colour of a stole. In such a strife both sides appeared to him to be in the wrong, because both exalted things comparatively indifferent into an utterly undue importance. It was hard to understand religion which consisted on one side in refusing to wear a surplice, and on the other in convulsing a parish by introducing into its services the startling novelty of a gorgeous vestment. He had always held in these more outward matters, that provided the law was not infringed, nor a weak brother offended, it would be wrong to force on others his own disinclination to change. Therefore, when in a rising town or parish there had been a corresponding progress of ritual, he had always felt that instead of discouraging it, it was better to guide and moderate rather than oppose its development. He had always associated himself with the living works of the diocese, whenever he found them calculated to assist increasing devotion. He must be allowed to say that there might be changes involving great doctrinal questions. Very small alteration in some cases might indicate very great changes; and with regard to such changes, it was impossible to be too watchful. The Church and the nation at the Reformation rejected at once the tyrannous usurpation of the Bishop of Rome, and the whole system of superstitions accretions which, under the shadow of the Papacy, had overgrown the fair proportions of primitive truth. That great change was obtained at the price of a convulsion which could hardly fail to injure and even to destroy some things, and to endanger more things which, though good and valuable in themselves, were more or less connected with the discarded errors. There was one change which he viewed with great apprehension, and that was the tendency manifested in certain quarters to change the idea of the Holy Eucharist from a communion of the faithful into a function of the celebrating priest. In his most mature judgment, there was no lawful progress in increased reverence for that great sacrament upon the lines of our own Church but the adoption of the views and therefore of the practice of another Church, to whose doctrine as to the Holy Eucharist it naturally belonged; whereas it was absolutely subversive of that which had been received amongst ourselves. The presence of the people and the actual communion were bound indissolubly together. The solitary mass of Rome was so absolutely un-

warranted a deviation, that he was not certain that it did not altogether overthrow the very nature of the sacrament. It was certain that the practice was most intimately connected, both as to cause and consequence, with the greatest practical corruptions of the Papal Communion.

Whatever tended to the introduction of sacramental theories amongst themselves appeared to him to threaten the existence of their own religious system, as it belonged to their own reformed Church. Such tendencies were seen in the attempt to make the celebration of the Holy Eucharist at their principal Sunday morning services an impressive, if not gorgeous, display, while the congregation remained as mere spectators, and did not partake of the Sacrament. Whilst Popery was alienating from itself its adherents in Germany, and the most enlightened of its children in France, its hopes were said to be concentrated on England. It had always been, and still remained, the special charge of the English Church to resist these insidious assaults, and, God helping her, she would not resist in vain. The Catholic Church of England, whilst she was true to herself and to her God, could, and in Christ's strength would, ward off from this nation such a tremendous evil as subjugation to the Papacy. They ought earnestly to resist all early movements towards Rome as she now existed. Faith among them endured a far ruder shock from perversions to Rome than from the scientific discoveries by some supposed mainly to endanger its continuance:—

Between true science and the Christian revelation, there could be no conflict. The Queen of Science must be at one with her imperial sister, though the too eager, and perhaps half-instructed, followers of each, might indulge in passionate brawl and unseemly contention. While some injured true science by setting her up as hostile to the Christian faith, there were some who decried science in order to exalt revelation; but the one evil corrected the other. Hatred of science was unworthy of a Christian man, for his God was the God of Nature as truly as He was the God of Grace, nor need we be afraid of the result if some sought to array science against Christianity. The assault of such enemies against the sacred deposit of truth the Church had from the first endured, and could endure again and again. Only internal corruptions could make her fall before her enemies. The perversion of mighty ones among the Church's children to the corruption, untruthfulness, and superstition of the Papacy, was an injury to the faith, and was a real danger against which we were bound to strive.

After urging the need of internal unity, his Lordship, in conclusion, said:—

To our Great Master, by whom I have for a season been set over you, I solemnly command you, and as one who knows his own true weakness and unworthiness, I beseech you to offer up to our God your prayers and supplications for me when I have parted from you, as you have done when I was present among you. For those prayers, for all the kindness, confidence, forbearance, help, and love, which for twenty-four years you have given me, once again I thank you heartily in the Lord. May He reward you for it! May He make His grace to abound more and more towards you, and minister to you in His good time, abundant entrance into His everlasting kingdom! The last word almost refuses to be spoken. Brethren of the Clergy, brethren of the Laity, in Christ's name farewell in the Lord!"

MR. FORSTER ON THE UNIVERSITY TESTS BILL.

On Wednesday afternoon Mr. W. E. Forster, M.P., who visited Liverpool for the purpose of distributing the prizes at the Liverpool Mechanics' Institute, received a deputation on the subject of the University Tests Bill at the Law Association. There was a large assembly. Mr. W. Rathbone, M.P., introduced the gentlemen of the deputation, and Messrs. J. H. Macrae, W. J. Lampert, the Rev. J. Kelly (Independent minister), and Mr. H. A. Bright, urged upon the right hon. gentleman at some length the necessity of the University Tests Bill being brought forward again next session as a Ministerial measure, whereby it would secure the weight and influence of the Government—a fact which would probably induce the House of Lords to offer no further opposition to its passing.

Mr. FORSTER, on rising to reply, was warmly cheered. After some introductory remarks, he said—

I trust there will be no misconception about my position in the matter, because the Committee of Council on Education, which I represent in the House of Commons, has not under its province the dealing with University questions. It has merely those questions with regard to education that have been already entrusted to it by Parliament, of which the Universities is not one. You would not for a moment expect me to state, even if I knew it, which I do not, what what be the intention of Mr. Gladstone or the Cabinet with regard to this measure. As you are well aware, you have in the Cabinet very strong friends of it. One of the most important members of the Cabinet is my friend Mr. Goschen, who had the guidance of this question in the House of Commons for some time—(applause)—and who is perfectly acquainted with all its bearings; and you have other members there who are as much friends of it and as much pledged to it as it is possible for any public man to be. I should be exceedingly sorry myself if, whenever the question does come forward, it should come forward out of the hands of Sir John Coleridge. Sir John Coleridge is eminently fitted for dealing with this question. He is a man of very great power, of eloquence scarcely surpassed by any one in the House of Commons, and the position which he himself holds with regard to the Universities, the affection with which he has been considered by many of the members of the Universities and by men of all descriptions and all classes of politics, make him peculiarly fitted for dealing with this question, at the same time being, as he is, very strongly, as I think, possessed with almost the views which you have so

eloquently stated to-day. There is only one remark with regard to the future possibilities that you must allow me to make. Government, in undertaking a measure, have to consider three questions—first, whether they think the measure ought to be undertaken, whether it is good for the country; secondly, whether they think there is a reasonable prospect of their being able to pass it into law; and, thirdly, whether they have time—whether the Houses of Parliament can possibly find time—for its consideration. Now, speaking solely for myself, and speaking, I should think, the opinion—though I have not had the opportunity of consulting them—of most, if not all, the members of the Cabinet, I should say the two first questions might be answered in the affirmative. (Applause.) As to the third question there may be, and I think that you must yourselves consider that there may be, difficulty in answering it. Mr. Bright, in his eloquent remarks on this subject, said that the interests of the great middle class ought to be considered by the Government in relation to it, and undoubtedly they ought. It is not merely Irish questions that the House of Commons has to deal with in the coming session. There are many other important questions, and I am quite sure the present Government would be greatly to blame if they did not undertake them. The number of questions pressing on Parliament is becoming one of the great difficulties of the country. Mr. Rathbone is as well aware of this as I am. We had a very hard session last year—or, rather this year—and it appears to me we shall have a still harder one next year. I only make this remark because it is not possible for any set of men to do more than time admits of their doing. I myself trust it will not be considered a reason by the Government for not bringing forward next year the measure now in question. I am most anxious that it should be brought forward, and I believe that if it were brought forward, it would be successful. ("Hear, hear," and applause.) I think it was the second gentleman who did me the honour to address me—I mean Mr. Lampert—who stated that he thought the recent failure of the measure was greatly due to its not having been ostensibly a Government measure. With that idea I cannot quite agree. In fact, it was about as much pushed through its last stages by the help of the Government as if it had been on the table before it was taken up by the Solicitor-General. I believe if it had been a Government measure its fate in the House of Lords would have been precisely the same. (Hear, hear.) Considering the temper of the House of Lords this year, I do not think it would have met with a much more favourable reception because of its having been a Government measure. (A laugh.) It may be, and indeed has been, asked why did the House of Lords pass the bill for the abolition of the Irish Church Establishment and refuse to pass this University Tests Bill? Well, chiefly, I think, for the reason that those who, for their own good, and for the good of others, find that it is desirable to swallow one dose, don't particularly care to have another. (Laughter.) Although their patriotism might induce them to accept one dose, their dislike to being dosed will often find them with excuses if a second dose be presented. (Hear, hear.) Bearing in mind their present temper, I believe that under any circumstances they would have felt that it was quite enough for one year for the House of Lords to pass the bill in regard to the Irish Church. Well, but I am at the same time very hopeful with regard to the speedy settlement of this important question. (Applause.) It is one in which I have felt very great interest all my life. In fact, I had a rather personal, or perhaps selfish, interest in it early in life. I might here repeat what I remember stating in the House of Commons in the course of one of the debates on this question when the bill was brought forward. It was this:—That, owing to this measure not having been passed many years ago, I myself had not been in attendance at the Universities. I was brought up a Quaker, and I found myself in the position that I could not do what otherwise I should in all probability have done—viz., enter either of the Universities with the hope of obtaining all the advantages of those Universities. If I had gone I might have done, or at least tried to do, what Mr. Bright has done with such great success. I quite agree, however, in what he stated, that you cannot generally expect persons to go and subject themselves to competition under disadvantages. Whether it has been a misfortune to me I do not know. (Laughter.) My impression is that I should have taken to a profession instead of a business; but I do not know that I should have very much preferred that result. The mention of the word "business" in relation to University education reminds me of an argument I have long felt, and which came home to me as a man of business. I do not think that anything struck me more when I first began to take thought and action in any public affairs, and to take cognisance of them, than the manner in which men, good men and able men—men whom I felt to be better than myself—could, somehow or other, get over scruples which I knew they acknowledged attaching to the signing of tests or their declarations of opinion. I felt that the manner in which they made it accord with their conscience and got over their scruples to sign these tests was not in pure business arrangements what we should have thought perfectly straightforward—(applause)—or which would have resulted in obtaining and keeping for them a high character in business. I must confess, although it may be thought an extraordinary statement to make, that I do in some measure attribute the degeneracy which we must acknowledge has been observed of late in the English character for straightforwardness in all business matters—I attribute it to good men and able men having got into the habit of paltering with words in these matters. (Applause.) I believe it would help to the advantage of the conscience of the country that no man, and especially no able and good man, not your best and first-rate man, should be, as it were, tempted and bribed to depart from the usual rules of language in defining his opinions. (Hear, hear.) Well, I believe, as I have said before, that this question will soon be settled, and upon this ground I believe it. Not only the country generally is becoming more alive to it, but the opposition is becoming very much weaker, and I do not believe that our opponents believe in their own opposition. That was evident in the debate of last year. The measure was not likely to pass last year, but it was considered likely to pass next time. Mr. Rathbone will bear me out that when the measure was before the House of Commons there was no heart in the opposition. (Applause.) Indeed, some of the Conservatives themselves, zealous members of the Church of England, are begin-

ning to feel that it is no advantage to the Church of England to try to maintain its position, and that it would be much better to have an open field with other denominations, as their confidence in their own opinions and views gives them the belief that, let the competition come when it may, they will hold their position. (Hear.) Another reason for my belief is in what was done last session, and not as a party fight. The Endowed Schools Bill, of which I had charge, was carried through both Houses of Parliament; and I must acknowledge that in what little I had to do with the carrying of that bill I was helped on both sides of the House—by Conservatives almost as much as by Liberals—(cheers)—and that was a bill very much in the direction of this question. It opened the endowments of the country connected with those schools to all classes—and not only opened them as regards the advantages to students, but opened the governing bodies also to all classes. (Cheers.) That was carried as a necessary measure, and it ought to give you encouragement that some such measure will be carried in connection with the Universities. (Cheers.) Then, again, we have friends where they are most useful, and that is at the Universities themselves. (Cheers.) Nothing more clearly shows how the measure is needed, than the fact that at Oxford and Cambridge nearly all the men who have to do with the teaching at those Universities, who do all the hard work of the colleges, are fully in favour of this measure, some of them going even further than its supporters outside the Universities. (Cheers.) Why are they so? Because they feel that the Universities are likely to gain fully as much as the Nonconformist body would gain. One of the gentlemen who spoke seemed at first as though he were bringing forward arguments against this change, because he showed how well the Nonconformist bodies had done without the Universities, giving instances in which they have flourished and advanced in science because they have not had a University education. In so far as that is true the Universities have been losers—(Hear, hear)—and I fully believe that those who have the responsibility of advancing learning at the Universities are fully aware of this, and that they are looking forward, as we all are, for the speedy realisation of the time when we shall have these great and ancient seats of learning national again, as they were in the Middle Ages. (Cheers.) It is only by keeping a high ideal before us that we can do the hard and difficult work that is necessary from day to day. My ideal is this. I look forward to the time, not long hence, when we shall have the great masses of the people—the enormous mass of the people—in the receipt of elementary education, and when we shall have such facilities that every clever boy will have the advantage, if his parents will allow him to avail himself of it—first, of obtaining education at good secondary schools, and then, if he still shows the desire and ability, of being able to resort to the Universities. (Cheers.) My ideal was in a measure realised in the bill we passed last year. The elementary education has to be secured and the Universities have to be opened, but I believe that with the assistance of men throughout the country who feel deeply on this question, like yourselves, it will not be long before we obtain both these results. (Loud cheers.)

On the motion of Mr. MELLY, M.P., thanks were passed to Mr. Forster, and the proceedings terminated.

In the evening Mr. Forster distributed the prizes at the Liverpool Institute.

ELECTION OF THE BISHOP OF EXETER.

The ceremony of electing a successor to the late Dr. Henry Phillpotts, bishop of the diocese of Exeter, took place at the Cathedral on Thursday morning. The little that could be seen and heard of the proceedings drew to the sacred edifice a large congregation, and the event created a good deal of excitement in the city. It was known that there would be a strong opposition to the election of Dr. Temple, on the ground of his connection with "Essays and Reviews." The *congrégation* was received by the dean on the preceding Friday, and from then until the day of election a notice of the election was affixed to the dean's stall in the choir. The dean and chapter met at the Chapter-house at ten o'clock to perform the preliminary business. The prebendaries robed in their own vestry and that of the canons, and proceeded in procession to the Chapter-house, where they were joined by the other members of the cathedral body. At half-past ten the usual morning service began in the choir. There was a full congregation, and as the dean and chapter entered and took their seats in the stalls considerable commotion took place. It was supposed by many that the election would be publicly gone through, as it was when Dr. Hampden was chosen, by a majority of 15 to 12, Bishop of Hereford. The dean and chapter are bound by law and custom to conduct their business with closed doors, and not afterwards to divulge any of their proceedings. It is said that exception to the rule was taken in Dr. Hampden's case, on account of the Chapter-house undergoing repairs at the time of the election, which took place in the cathedral in the presence of the reporters. The Rev. W. David intoned the prayers. The Rev. J. Corfe read the first lesson, when the service was suspended in order that the election might proceed. The electoral body, headed by the dean, went to the Chapter-house, and remained there exactly half-an-hour. The congregation were understood to offer silent prayer in the interval. The organ was played, and one of the bells solemnly tolled during the chapter proceedings. On the return of the dean and chapter, the Very Rev. Dean Boyd, addressing the congregation from his stall, said:—

Be it known unto all here that the Dean and Chapter of the Cathedral Church of Exeter, in full chapter assembled, have, in obedience to her Majesty's license, chosen the Rev. Frederick Temple, D.D., to be the future Bishop of the Cathedral Church and See in the room of the late Right Rev. Father in God, Henry Phillpotts, late Lord Bishop thereof.

This the dean read from a written document. The reporters were officially informed that the election

was in Dr. Temple's favour by a majority of 13 to 6. The following voted for Dr. Temple:—Dean Boyd, Chancellor Harrington; Archdeacons Woolcombe and Downall; Canon Cook; Prebendaries Phillpotts, Reginald Barnes, Mackarness, Breerton, Acland, Sanders, Hedgeland, and R. H. Barnes. Against—Bishop Trower, Archdeacon Freeman, Canon Lee; Prebendaries Lyne, Harris, and Tatham. Absent—Prebendaries Smith, Cox, Ford, and Thynne.

The service having concluded, the dean and chapter returned to the Chapter-house, when the affixing of the official seal to the various documents was performed. The dean afterwards entertained the clergy to luncheon at the deanery.

After the election a protest was presented to the dean and chapter, signed by Bishop Trower, Archdeacon Freeman, Canon Lee, and Prebendaries Tatham, Harris, and Lyne. The following passages occur in the protest:—

Because during the ten years last past Dr. Temple has given the sanction of his name to not less than eleven editions of the book known as "Essays and Reviews," despite its condemnation by the Convocation of the Province of Canterbury, and by the united Episcopate of the English Church. Because that book is at this moment in circulation under that sanction, and the authority which such a name necessarily confers. Because such a practical indifference to the maintenance of the truth, as Dr. Temple's conduct has largely manifested, unites a man at all times, but especially in these days, for the office of a bishop; one of the main duties of which is to guard the faith, whether in his own person, or in the person of those admitted by him to Holy Orders or to benefices; and to hand on the deposit of the Church "whole and undefiled." Because, seeing that no small number of the clergy of this diocese, together with bodies of the clergy from many other parts, have memorialised the chapter against Dr. Temple's election, the chapter, as representing the clerical element of the Church, might fairly have given utterance to the voice of the clergy thus expressed, without giving any ground of offence to the Crown, or incurring its just displeasure.

Bishop Trower also presented a separate protest, based on the same and other grounds.

The *John Bull* states that at a meeting of the committee appointed by the Cockspur-street meeting on Friday, a strong feeling was manifested in favour of an opposition to the confirmation of Dr. Temple in Bow Church. The meeting was adjourned in order to take counsel's opinion.

The consecration of Dr. Temple as Bishop of Exeter is to take place on the 21st December, and on the 28th—"Holy Innocent's Day"—he will read himself in at the cathedral.

THE POPE AND NON-CATHOLICS.

The following letter from Pius IX. to Archbishop Manning has been published:—

TO OUR VENERABLE BROTHER HENRY EDWARD,
ARCHBISHOP OF WESTMINSTER.

Venerable Brother,—Health and the Apostolic Blessing. Having said, in the letter which we addressed to you, venerable brother, on the 4th day of September last, that subjects which had already been carefully examined and decided by an Ecumenical Council could not again be called in question; that therefore no place could be given in the approaching Council for any defense of errors which had been condemned, and that for this reason we could not have invited non-Catholics to a discussion, we now learn that some of those who dissent from our faith have so understood those words as to believe that no way is left open to them of making known the difficulties which keep them separated from the Catholic Church, and that almost all approach to us is cut off. But so far are we, the vicar upon earth, although unworthy of Him who came to save that which was lost, from repelling them in any way whatever, that we even go forth to meet them; and nothing do we seek for with a more ardent wish than to be able to stretch out our arms with a father's love to any one who shall return to us. And never certainly have we wished to impose silence upon those who, misled by their education, and believing their opinions to be right, think that their dissent from us rests upon strong arguments which they would wish to be examined by wise and prudent men. For although this cannot be done in the Council, there will not be wanting learned divines, appointed by ourselves, to whom they may open their minds, and may with confidence make known the reasons of their own belief; so that even out of the context of a discussion undertaken solely with a desire of finding out the truth, they may receive a more abundant light to guide them to it. And may very many propose this to themselves, and carry it out in good faith! For it could not be done without great profit to themselves and to others; to themselves, indeed, because God will show His face to those who seek Him with their whole heart, and will give them what they long for; to others, because, not only the example of eminent men cannot fail of its efficacy, but also the more diligently they shall have laboured to obtain the benefit of truth, the more earnestly will they strive to impart the same benefit to the rest. Earnestly praying the God of Mercy for this most happy issue, we desire you to receive, venerable brother, the Apostolic blessing which, as a token of the Divine favour, and of our own especial goodwill, we most lovingly grant to you and to your whole diocese.—Given at St. Peter's, in Rome, on the 30th day of October, 1869, in the twenty-fourth year of our Pontificate.

POPE PIUS IX.

One of the most celebrated German Catholic scholars, J. Frohschammer, has lately published a pamphlet on the infallibility of the Pope and the Church, in which he expresses opinions far more liberal than those of his co-religionists. He sums up his argument in the following words:—"The time seems to be come for speaking freely on the infallibility of the Catholic, or rather of the already Papal, Church, as it is most important that educated Catholics should make up

their minds about the value of a dogmatic proclamation establishing the infallibility of the Pope by the bishops assembled at Rome in a General Council—that is, by the hierarchical Church itself. As they are subject to error, no declaration of theirs with respect to the Pope can be binding on the consciences of Catholics. Indeed, if the assembled bishops declare so very fallible a Pope infallible, they will only prove how vain are their own pretensions to infallibility even when they meet in a General Council. It follows that whatever decisions on other subjects this council may be led by its loyalty to Rome to pronounce cannot be considered as Divinely inspired. Its encroachments on the rights of states and nations, its denunciations of the science and culture of modern times, are of no authority, nor can its sanction change the heavy burden which Rome has laid upon the minds of the people into a Divine or Christian ordinance."

On Friday, the Right Rev. Dr. George Moberly, the new Bishop of Salisbury, was enthroned in his cathedral with the usual ceremonies.

The *Gazette* notifies the issue of *congés d'élire* for the election of Dr. Wilberforce to the see of Winchester, and of the Venerable A. C. Harvey, to the Bishopric of Bath and Wells.

THE COUNTER-DISCUSSION OF PROTESTANTISM.—which M. Merle D'Aubigné and his friends intend to make at Geneva, is to be put off until after the Ecumenical Council at Rome.

OPEN CHURCHES.—The Rev. Dr. Miller and his churchwardens are taking steps to raise the necessary funds for the substitution of open sittings for the unsightly and inconvenient double pews in the parish church of Greenwich.

THE SEE OF ST. ASAPH.—At a meeting held at Carnarvon on Friday it was determined to memorialise Mr. Gladstone in favour of appointing a Welsh bishop to the see of St. Asaph, about to become vacant by the retirement of Dr. Short. His resignation is, however, said to be premature.

THE IRISH PRESBYTERIANS.—A special meeting of the General Assembly of the Presbyterian Church in Ireland has been convened for the first week in January, to consider the financial position of the Presbyterian body in consequence of the passing of the Irish Church Act.

SUFFRAGAN BISHOPS.—The Bishop of Lincoln, in a pastoral letter to the clergy and laity of his diocese, gives the information that her Majesty's Government, with the advice of his Grace the Archbishop of Canterbury, has signified its readiness to comply with his lordship's request for the appointment of a Suffragan Bishop.

THE DEANERY OF ELY.—Canon Dale has declined the Deanery of Ely, which has since been offered to the Rev. Dr. Batson, Master of St. John's College, Cambridge, who has likewise declined it. It is now stated that the vacant Deanery has been accepted by the Rev. Charles Merivale, B.D., formerly Fellow and Tutor of St. John's College, Cambridge, honorary D.C.L. of Oxford, and Chaplain to the House of Commons.

THE NEW SPIRITUAL PEERS.—The prelates who will be entitled to take their seats in the House of Lords next session are Dr. Wordsworth (Lincoln), on ceasing to be junior bishop, Dr. Moberley (Salisbury), Dr. Temple (Exeter), Dr. Harvey Goodwin (Carlisle), Dr. Wilberforce (Winchester), and Lord A. C. Hervey (Bath and Wells). Prebendary MacKearness (Bishop designate of Oxford), who has not yet been gazetted, will be the junior prelate, until another vacancy arises.

DRIFFIELD.—**SUCCESS OF THE VOLUNTARY PRINCIPLE.**—Since the abolition of Church-rates, and the adoption of the Voluntary principle, there is every cause for congratulation, so far as the parish church of All Saints', Driffield, is concerned, the new system having been found to act well, not only in a pecuniary point of view, but in the increased activity of the friends of the Church in the management of its affairs, and in disarming the opponents of the compulsory method of all opposition to the Establishment. Under the Church-rate system it required very great exertions to raise 70*l.* clear, but by means of the monthly offertory 88*l.* have been contributed, and the Church has become self-supporting.—*Hull Packet (Conservative Paper)*.

DR. CUMMING AND THE POPE.—Dr. Cumming, who is not going to Rome, told a Liverpool audience on Tuesday night, what he would have done and said had the Pope been civil enough to invite him. He would among other things have propounded a great many questions which would have puzzled all the cardinals, patriarchs, archbishops, and bishops, with the Holy Father at their head, to answer. One argument which the Doctor was prepared to urge touching the claims of the Roman Catholic Church to veneration on account of its antiquity may be given as a sample. He would have admitted the Roman Church to be very old, but would have denied that it is old enough to be true. "Sin is very old, and the devil is very old; but holiness and truth are older still."

THE CATHEDRAL SYSTEM.—I believe the machine of our Cathedral bodies is worn out, and can never be made to work again. Whether there is something in human nature which makes the success of a cathedral impossible,—whether the design, though inherently good, has been marred by mal-administration,—whether there is something in the English mind which is peculiarly hostile to the Cathedral system—all these are questions which I cannot pretend to settle. The great fact still remains that Cathedral establishments are the weakest part of the Church of England, and the fairest mark for any enemy to attack. Surely it is the part of wise men

to look this fact in the face, and in view of pressing dangers, to resolve that Cathedral establishments, as they are, shall be given up, and completely changed. The Cathedral system has been weighed in the balances for three centuries, and found utterly wanting. My opinion is that it is high time to reform it entirely by sweeping it away and thoroughly reconstructing it.—*Rev. J. C. Ryle in the Record*.

THE IRISH FREE CHURCH.—The new elections of lay and clerical delegates to the ultimate General Synod, or governing convention of the Irish Church, are now nearly completed. In many places, and particularly in Dublin, much canvassing was resorted to for votes. In some parishes the members of the Church are very determined in their pronounced "Protestantism." In one parish, that of Grangegorman, a strong protest has been made against the vicar on account of his "High Church teaching and Ritualistic practices." The said vicar is incensed at the plan decided on for reorganising the Church; he so objects to the laity having power that he will take no part whatever in the election. His parishioners, however, do without him. Whether this feeling against the turn of affairs prevails very extensively among the clergy we do not know; certain it is that very general and continually expressed dissatisfaction is felt by the body of the Church against the bishops making themselves a separate order. It is by no means improbable that an attempt will be made to meet this arrangement.

THE VICAR OF STOCKTON AND THE LIBERATION SOCIETY.—The Vicar of Stockton has shown his antagonism to the Liberation Society by an act savouring of littleness, if not of spitefulness, towards one of its lecturers. Mr. Gordon, of Darlington, was announced to preach sermons on Sunday week at the opening of the organ in the new Baptist chapel at Stockton; Mr. Jenson, the organist of the parish church, was also advertised to preside at the instrument during the day. The vicar protested, and prohibited Mr. Jenson's substitute from playing. Altogether he made it, and threatened to make it, so unpleasant, that the Baptist friends at once released Mr. Jenson from his engagement, who immediately forwarded his guineas towards the fund, and promised any help he could render them in any other way. He thanked them for their kindness in releasing him, and hoped they would not suffer in consequence. This was so. The thing got wind, and Churchmen especially, waxed indignant, largely attending the services; handsome collections were realised. And all this because Mr. Gordon "lectured for the Liberation Society"! Is the Vicar of Stockton a fossil? Do we live in the days of disestablishment?—*From a Correspondent*.

MR. GLADSTONE AND THE WHITBY MEMORIAL.—The following letter from the Premier was forwarded in reply to a memorial adopted at a public meeting at Whitby (at which, however, only sixteen persons attended) against the appointment of Dr. Temple:—

"11, Carlton-House terrace, Nov. 9, 1869. Sir,—I have received and examined with care a memorial which you have been good enough to transmit to me adopted at a public meeting of the inhabitants of Whitby against the nomination of Dr. Temple to the Bishopric of Exeter. Not having received or heard of any representation adverse to this nomination from the Episcopal Bench, or from the capitol body who are by law invited and charged to elect, or from the major part of the clergy of the diocese, or from any town or community either in the diocese or elsewhere, I was much struck on finding that, according to the paper which you have transmitted, the inhabitants of Whitby had assembled in public meeting to give expression to their sentiments on this occasion. In answer to a memorial from such a meeting, I should with great respect have endeavoured to point out misapprehensions with regard to Dr. Temple under which the parties to it appear to lie; and to show that their opinions, although I could not adopt them, were not matter of indifference to me. But from the apparent peculiarity of the case I was led to make some inquiry; and I have now been informed that the meeting in question was not a meeting of the town of Whitby at all, but was a meeting called in a schoolroom, addressed principally or exclusively by the rector and other clergy, and never attended at any one time by more than sixteen persons. If this is so, it appears to me that the meeting has been, of course unintentionally, misdescribed. I have the honour to be, Sir, your obedient servant, W. E. GLADSTONE.—Mr. J. Ripley." The *Daily News*, commenting on this letter, says:—

"Our own information from Whitby is that the meeting on Friday was called by public advertisement in the two newspapers of the town, but that, nevertheless, of the sixteen persons who attended, six were clergymen, one was a churchwarden, one a Scripture-reader, two were newspaper reporters, and one was a personal attendant upon the rector, so that what may be called the audience proper consisted of just five persons."

THE BISHOP OF ST. DAVID'S AND WELSH NONCONFORMISTS.—Dr. Thirlwall, in his recent triennial visitation charge to his clergy at Aberystwyth, made some rather free assertions respecting the difference between the Irish and Welsh Established Churches, as the following extract will show:—

Wales did not seek a political dismemberment. Welsh Nonconformity was of comparatively recent origin. It arose for the most part in the Church herself, through the exertions of clergymen who intended to infuse new life into the Church of Wales, and thereby increase its usefulness and strengthen its foundation. The separate partaking of the sacrament of the Holy Communion from any other hands than those of Episcopally ordained ministers was not contemplated. In Ireland the Protestant clergyman enjoyed the goodwill of his Roman Catholic neighbours, especially among the poorer

classes; but, although there was that feeling existing between them, the religion of the Roman Catholic would not permit him to take part in the services of a Protestant place of worship. In Wales crowds of Nonconformists flocked to the church to hear a popular preacher. He had ordained ministers who sought admission to the Church; but there was no instance of renouncing their religious convictions before they were satisfied that their own souls had been grounded in the faith of Christ. It was not another Gospel on which their congregations were to be fed, but they felt bound in their conscience to lay aside a show of Dissent and become Church in profession, as they had been in heart. Similar misstatements were made in the House of Lords by his lordship, which were at the time allowed by Welsh Dissenters to be passed unnoticed. But when the same were repeated in his charge it was thought proper to refute them. The following resolution was unanimously passed at a quarterly meeting of Congregational ministers and delegates of the western division of the county of Carmarthen, held at Blaenycroes on the 3rd inst.:—"Resolved—that we rejoice at the evident signs of the times that the Church of God is soon to be relieved of the trammels necessarily, and to her moral detriment, put upon her by her connection with the State. That, in our opinion, all the arguments for disestablishing and disendowing the Established Church in Ireland are equally as forcible and applicable to the present state of the established religion in Wales. That the passive feeling the Principality has hitherto shown cannot be justifiably taken as a proof of our indifference. On the contrary, our representatives ought the more readily to remove the yoke from a peaceable nation, who, rather than assert their rights by rebellion, deemed it more loyal to be subordinate to those who rule over us, even when conscience dictates otherwise."

Religious and Denominational News.

A new Congregational Free Church, to be dedicated to St. Augustine, is about to be erected at the end of Shirley-grove, Lavender-hill, Clapham.

The Rev. C. H. Spurgeon is suffering from an attack of small-pox. The medical attendants state that the disease is in a mild form, and may not be of long duration.

The Rev. William Jones has resigned the pastorate of the Baptist church, Lymington, having received a cordial and unanimous invitation to the pastorate of the church meeting in Providence Chapel, Hackney-road.

SYDENHAM.—The annual reunion of the Congregational Church in the Grove was held last Wednesday evening, the 10th inst. Tea at six o'clock, public meeting at seven o'clock, at which the pastor, the Rev. T. C. Hine, presided. After the reports of the various societies connected with the church had been laid before the meeting. Mr. Digby, one of the deacons, presented to the Rev. T. C. Hine, in the name of the church and congregation, Smith's Bible Dictionary (3 vols.), suitably inscribed, together with a purse of 100 sovereigns, as a token of the people's love and esteem; also to Mrs. Hine a very handsome lady's work-table. The occasion was a very happy one in every respect. The building was tastefully decorated, and friends had come from all parts to do honour to the indefatigable minister, the praise of whose faithfulness and earnestness in the work of the Lord, as well as in the special work of church extension, was in every one's mouth.

HINCKLEY.—On Tuesday, Oct. 26, a public tea-meeting was held in the Town Hall, in connection with the settlement of the Rev. C. Burrows as pastor of the Congregational Church in this town, when about 300 sat down to tea. In the evening a public meeting was held in the new Congregational Church, presided over by M. Foxwell, Esq., who congratulated the meeting in having such a beautiful and commodious place of worship, which was opened last year, erected at a cost of 3,594*l.* and was now free of debt, beside having 300*l.* to assist in erecting suitable a day and Sunday-school at the back of this structure. He also expressed the pleasure he had in meeting with them to recognise the Rev. C. Burrows, as the first pastor of this church in the new building. Addresses were afterwards given by the pastor, the Revs. J. Clarke, of Chesterfield; J. Sibree, Coventry; Robjohns, Narborough; Dickinson, Enderby; Saugher, Hinckley (Wesleyan); Perkins, Hinckley, (Baptist); Mr. W. Hainsom, Hinckley; G. Hall, Hinckley; which proved to be very interesting and practical. After sundry votes of thanks, the meeting closed with singing and prayer.

BRADFORD TOWN MISSION.—Philanthropy has devised various modes of doing good, and of reaching those seldom brought under moral and religious influences. This was illustrated on Friday evening last by a gathering of a somewhat unusual character, which took place in the Baptist School, New Leeds. Through the kindness of a few friends, the missionary of the district, Mr. W. S. Bray, was enabled to provide a coffee supper—including ham and beef—for 160 men. Ample justice having been done to the provisions, a meeting was held under the presidency of Mr. S. G. Jowett, superintendent of the Town Mission, who, in an earnest and practical speech, urged the adoption of good habits and a religious life. Short addresses were also given by Messrs. W. Bell, of the Bradford Band of Hope Union, Mr. W. S. Bray, Mr. Fielden, Mr. Firth, of the Town Mission, Mr. I. Phillips, Mr. Sewell, and others, interspersed with suitable recitations. A song was given by Mr. Bell, the audience joining most heartily in the chorus, and most enthusiastically received. The interest of the proceedings was

sustained till after ten o'clock, when, with thanks to Mr. Bray, the chairman, speakers, and the ladies, the meeting was brought to a close. It is pleasing to add that a large number of temperance pledges were taken. It was stated that a number of men who attended a similar meeting held some time since, and took the pledge, had firmly kept their resolution, and in consequence their homes had become happy and comfortable, and they were living honourable and virtuous lives.—*Bradford Observer.*

BRISTOL AND GLOUCESTERSHIRE CONGREGATIONAL UNION.—The autumnal meetings of this association were held at Ross, in Herefordshire, on the 9th and 10th November. On Tuesday evening an able discourse was delivered at the Congregational Chapel, by the Rev. Thomas Hind, of Bristol. On Wednesday morning a numerous gathering of ministers of the Union and delegates of the churches assembled at the new and elegant chapel of the Rev. Dr. Davies; the Rev. A. Morton Brown, LL.D., of Cheltenham, presiding on the occasion. Devotional exercises were conducted by the Rev. T. O. Hill, of Hereford, and several ministers. Important business was transacted during the morning sitting, and an able paper was read by the Rev. T. F. Gannaway, of Wootton-under-Edge, on the "Means of reviving religion in the Churches." A discussion ensued after the paper was read, in which H. O. Wills, Esq., Messrs. Hebditch, and Hind, of Bristol; Wallace, of Dursley; and other gentlemen, with Dr. Brown, took part. A lucid paper was then read by the Rev. Edwin T. Hartland on "Chapel deeds, and the best means of securing them, and the property." The ministers and friends dined together in the schoolroom. In the evening a numerous assembly was convened, and three addresses were delivered—by the Rev. Dr. Brown, on "Congregationalism and the rural districts"; by the Rev. S. Hebditch, on the "Best means of improving our religious services"; and by the Independent minister of Newport, on "Spiritual power." The whole services were admirably conducted, and the most genial and fraternal spirit was exemplified.

BOURNEMOUTH.—The services in connection with the settlement of the Rev. H. Ribton Cooke as pastor of the Congregational church, Bournemouth, were held on Wednesday, October 27. The sermon in the morning was preached by the Rev. Joseph Fletcher, of Christchurch. Mr. G. O. Aldridge, senior deacon, read a statement of the circumstances which led the church to invite Mr. Cooke to the pastorate. Mr. Cooke replied, giving his reasons for accepting the call, and his views on matter of doctrine and church government. In the evening a crowded public meeting was held in the chapel. Invitations had been sent to ministers of all denominations, and Rev. J. McGill (Presbyterian), Rev. J. Kent (Westleyan), Rev. J. Hosborne (Baptist), accepted the invitation, and warmly welcomed Mr. Cooke. The Rev. P. F. Elliot, incumbent of Trinity Church, had written, declining to be present, on the ground that his attendance "would be an act of disloyalty to his own Church, that he regarded Nonconformists as 'enemies to the National Church,' and, although he was with them heart and soul when they were doing Christ's work, he had no sympathy whatever with the present proceedings, and refused the invitation." The reading of this letter caused no small sensation, as a large number of Mr. Elliot's present congregation had for years availed themselves of the Congregational church, and attended the Rev. N. Hurry's ministry, when they left St. Peter's Church because of its Ritualistic tendencies, and before Trinity was built. A large number of neighbouring ministers were present, and there has seldom been a more animated meeting held in Bournemouth.

GRANTHAM.—The memorial stone of the new Independent church in course of erection in St. Peter's Hill, Grantham, was laid on Thursday last by James Sidebottom, Esq., of Manchester, assisted by the Rev. W. Goldie, pastor; the Rev. A. Murray, of Peterborough; the Rev. Josiah Miller, M.A., of Newark; and the Rev. W. F. Clarkson, B.A., of Lincoln. The new church is planned to seat upwards of 600 persons. It consists of a nave and two side aisles, divided by two Gothic arcades, with carved stone capitals. There will be a gallery at one end of the church—that opposite the pulpit. The design is in the thirteenth-century style of English architecture. The contract for the church, minister's house, schools, and boundaries, has been taken by Messrs. Rudd and Son, of Grantham, for the sum of £7,000, and the works are being rapidly proceeded with. The architect is Mr. Tait, of Leicester. The ceremony on Thursday was opened by singing and prayer. The Rev. Josiah Miller, M.A., then read the Scriptures; after which the Rev. W. Goldie, to whose untiring exertions and enterprise the structure is mainly owing, read a sketch of the origin and history of the Congregational church of Grantham, and the present new-chapel scheme. The Rev. W. F. Clarkson, B.A., offered up prayer. Mr. Sidebottom having duly laid the stone, and addressed the assembly, a collection was made, which amounted to £17. 14s. During the day a stall of useful and fancy articles was exhibited for sale in the Corn Exchange. A public meeting was held in the evening, over which Mr. Sidebottom presided. There was a large attendance. Speeches were delivered by the chairman, the Rev. A. Murray, the Rev. J. B. Paton, M.A., Alderman Herbert, and the Rev. F. S. Williams. The total cost of chapel and schools will be about £2,000. Samuel Morley, Esq., has given 300/- towards the undertaking; James Sidebottom, Esq., 150/-; Sir Titus Salt, 100/-; and John Crossley, Esq., 100/. Many others have liberally aided.

WISBECH.—The Independent chapel and schools, Castle-square, Wisbech, have undergone very exten-

sive alterations and improvements. The latter have been entirely renovated, additional height having been obtained, more light admitted, and the rooms made more in accordance with the spirit of the age. The chapel has been renovated throughout, and considerable changes made, the whole presenting as neat and beautiful an appearance as could be desired. These alterations have been carried out under the direction of Mr. Tait, architect, of Leicester, at a cost of about 400/. Towards this sum the amount of 300/- has been raised by subscriptions, collections, and opening services—the preachers on this occasion being the Rev. F. S. Williams, of Nottingham; Rev. Ll. Bevan, LL.B., of London; Rev. W. E. Winks (Baptist), Rev. O. Sharpley, and the pastor, the Rev. James Smith. A public meeting was held on the 11th inst. in the chapel, presided over by Robert Wherry, Esq., Mayor; when the Rev. B. O. Bendall, of Stamford; John Hampson, Esq., J.P.; Rev. W. E. Winks, Rev. J. Smith, and Messrs. Massey and Schofield, addressed the meeting. In addition to this effort, the church has two flourishing village stations connected with it, in one of which a neat village chapel was erected a few years back, at a cost of near 200/. At the other station, Gorefield, a chapel was erected in 1834, which accommodated 200 persons, but has long been found too strait for the numbers attending, and for the large school of 140 children. Plans for a new and large chapel were prepared by Mr. Tait, and a very neat and commodious chapel, 40ft. by 30, has been erected—the foundation-stone of which was laid by Thomas Coote, Esq.; the old chapel being retained as a schoolroom. A burial-ground is also attached to it. The cost of this effort is about 350/. Towards this sum about 220/- has been raised. The opening services were conducted by the Rev. J. De Kewer Williams, of London, Rev. W. E. Winks, Rev. J. Smith, and Mr. Cochett. At the tea-meeting the Mayor of Wisbech (Robert Wherry, Esq.) presided. Amongst the contributors to these united efforts are the names of Samuel Morley, Esq., 50/-; Thomas Coote, Esq., 45/-; Joshua Wilson, Esq., 25/-; and other well-known names.

SUSSEX HOME MISSIONARY SOCIETY.—The annual meeting of this society was held in the Royal Pavilion, Brighton, on Tuesday last week. There was a large audience. Charles Reed, Esq., M.P., presided. The secretary (Rev. A. Foyster) read the report. During the year there had been lay evangelists, more or less employed, 12; towns, villages, and hamlets under visitation, 106; population, about 64,484; visits to sick, 4,184; hours employed, 14,195; meetings held, 992; average weekly attendance, 634; addresses given, 873; open-air services, 128; attendance at ditto, 8,659; Scriptures sold, 186; times of reading the Scriptures during visits, 12,929; Scriptures sold, 188; persons induced to attend public worship, 73; tracts given away, 48,163, besides a large number of periodicals; number of hopeful conversions, 61. The home mission stations were 18; out-stations, 17; number of churches at principal stations, 9; number of members, 295; increase during the year, 18; average attendance on Lord's-days at principal stations, 2,079; ditto on week-days, 266; ditto at out-station, 306; number of Sunday-schools, 10; gratuitous Sunday-school teachers, 99; average weekly attendance of children, 762. There were also lending libraries, Bible-classes, mothers' meetings, Bible-women, and tract distributors. There were 28 chapels and 44 rooms used regularly for religious services. At Bognor and Billingshurst new chapels had been opened during the year, but the society was under the painful necessity of reducing the number of evangelists and mission stations. During the past year there would have been a deficiency of 240/- had not 180/- been specially contributed, and 60/- taken from the balance in hand. The committee now asked for an ordinary income of not less than 1,200/- per annum, instead of 850/. The Rev. Benjamin Price (of Worthing) moved the adoption of the report. He bore testimony to the efficiency of the agents' work, and said the labours of the evangelists in the county were exerting a very beneficial influence among the labouring population. The Rev. Mr. Hart (of Guildford) seconded the motion, and gave an interesting account of the progress of a cause at Rudgwick supported jointly by his congregation and this society. The Rev. A. Reed (St. Leonard's-on-Sea) moved the following resolution:—

That this meeting, while rejoicing in the success which has so manifestly crowned the efforts of the society during the past year, and while gratefully recognising the hand of God in the spiritual results that have been reported, would, at the same time, admit that an irresistible claim is preferred upon the churches for increased support, and hereby resolves during the present year to use every endeavour to bring up the ordinary income of the society to at least 1,200/-, as suggested in the report.

This resolution was carried, and the meeting was brought to a close by singing the Doxology.

NEW CONGREGATIONAL CHAPEL, BERMONDSEY.—Another permanent result of the establishment of the Surrey Congregational Union will soon be shown by the erection of the new church for the Rev. Gilbert McAll in the Rousl-road, Bermondsey, the memorial stone of which was laid by William McArthur, M.P., on Thursday last, November 11th, in the presence of a very large assembly, including nearly all the ministers of the metropolitan portion of the county. The building will be erected upon a freehold plot of land opposite the works of Messrs. Bevington and Morris, at a cost of nearly 800/. The site is nearly at the junction of Blue Anchor and Spa-roads. The entire cost for building will be about 4,800/-, towards which about 2,700/- has been promised. The plans are prepared by Messrs. Lander and Bedells. The congregation has promised about 300/. The population of the district is about 80,000, chiefly of clergy.

the working classes, while the total church and chapel accommodation provides for only about 13,000. In the new building, 1,000 seats will be for adults, and school accommodation will be given to about 700 school-children. In round numbers, the estimates are—for site, 800/-; cost of chapel and schools, 4,200/. The amount already promised and subscribed being a little in excess of half, the sum required is about 2,300/. Among the contributors are Mr. Samuel Bevington, and Messrs. Peck and Frean for 50/- each. The proceedings commenced by the Rev. F. Stephens offering prayer. The Rev. J. A. Brown (Baptist) read the Scriptures, A. Marshall, Esq., made the financial statement, and after singing, Mr. McArthur proceeded to lay the stone. In the course of his remarks he said:—By erecting places of worship, they encouraged and practised large-hearted benevolence, and the purest form of philanthropy, promoted spiritual and also temporal interests, and took one of the strongest steps possible for improving the surrounding neighbourhood. In the place of worship they were about to erect, there would be associated various institutions for charitable purposes, such as were always found among people who prided themselves on their association and connection with the House of God. He hoped that in that place hundreds and thousands would be brought to a knowledge of the truth. They had a devoted and excellent minister who had all the qualities they could wish for, and who devoted himself to the good work in real earnest. He congratulated the friends of the cause on their sect being the most indefatigable in London, as regarded the erection of places of worship. His best wishes went with the Congregationalist for the exertions they had made in that direction—working while others slept—setting an example which he hoped others would follow. If they increased places of worship, they would necessarily improve the condition of the people temporally and spiritually. The Rev. Principal McAll then offered the dedication prayer. The Rev. W. A. Essey gave an address on "Principle," the Rev. J. Pillans concluding with prayer. The meeting then adjourned to the iron chapel to partake of tea. The room was tastefully decorated with evergreens, and illuminated with gas-devices. A public meeting of an interesting character was held in the evening.

Correspondence.

FREE THOUGHT AND THE ESTABLISHED CHURCH.

To the Editor of the Nonconformist.

DEAR SIR,—The article in the *Nonconformist* this week shows such a generous sympathy with free thought, that, at the risk of being troublesome, I will attempt to define my standpoint more accurately.

You say truly that "protection" means the exercise of the power of the law, which, to the full extent of its applicability, holds every subject of the realm harmless in respect of anything he may say, or write, or print concerning religion. In this all Protestants are surely agreed, for the right of private judgment would be nothing without the liberty to publish our convictions and to set upon them—but it was not individual liberty to which my former remarks applied. I referred to Christian liberty and protection as now enjoyed by the Church of England as a corporate body and in contrast with other denominations.

What the Bishop of Argyle means, at any rate what I mean, by the protection which the Church of England enjoys, is that it secures this freedom to all within her pale without obliging any one party to secede which may happen to be in a minority; so that her communion includes all shades of Christian belief—High, and Low, and Broad. The State prevents these rival schools from flying at each other's throats, and compels them to agree to differ; telling them in effect that piety and Christian character, and not theological dogmas, are the only true bonds of union.

You ask: How would the separation of Church and State be fatal to free inquiry? and would not the law in the event of disestablishment leave truth entirely open to me? Certainly it would, but I am not contending for individual liberty, but corporate liberty. The history of the "Essays and Reviews," and the conduct of the Bishop of Capetown in reference to the Colenso controversies, abundantly testify that the writers concerned would have been deprived of their status by the clamour and intolerance of opposite schools of thought—but for legal protection.

The existing court of appeal being composed of the greatest lawyers of England, has solemnly decided that subjects on which no express doctrine is laid down by the articles and formularies, are by the law of England open questions, and this was, broadly, the result of the decision of this court in the "Essays and Reviews" cases.

The restraints which bind an Anglican clergyman are well known and public. He may preach and publish what he likes, so long as he does not contravene the Articles and the Liturgy of the Church of England, and the decision whether he contradicts these formularies or not, rests with courts of law which treat such questions in judicial rather than a religious spirit, and with their whole bias in favour of personal liberty. The amount of the freedom conferred by this subjection to law is easily and directly estimated by the varieties of theological opinion which exist amongst the English clergy.

Nov. 17, 1869.

I will quote the following from a recent writer: the Rev. W. L. Clay, "Essays on Church Policy," pp. 106, 107:—

"Great that religion is a civilizing power, and that it increases in beneficence as it sheds off error; then the duty of the State is simply to take the best means to insure at once the spread and the progressive purification of religion; my whole argument is bent to show that the best means to this double end is an Established Church with the *least possible*—these words are the pith of the proposition—restriction on the clergy, and in this view of the relationship of the State to the Church, lies the answer to the often urged objection, that it is irrational and presumptuous in the State to constitute itself a *judge* of the truth of creeds. No doubt, in the old belief, the State was the judge of creeds, but in our own case the doctrine has long since received an essential modification. We contend for the continuance of the Establishment of the Church of England, not because we assume her doctrine to be true, but because her constitution is more favourable than that of any other communion to the growth of truth and escape of error—more favourable because she gives greater freedom of thought and speech to the clergy, and because the law court and the legislature can be relied upon to rid her of any doctrine which the slow judgement of the nation has pronounced dubious or untenable."

Nonconformists and their political supporters have done signal service by the protest they have maintained against despotism and in favour of individual freedom, but they apparently fail to see that liberty of conscience once asserted and secured, the National Church can take its stand on that principle as well as the other religious bodies. There is no ban on the nation, as a nation, which prevents it making provision collectively for common worship and religious teaching, while various fraternities and sects of the nation are doing so independently and separately. And it is worth observing that the progress of democratic principles has to some extent turned the old position of the Voluntaryists. It used to be contended that Voluntaryism called forth a greater amount of individual zeal and energy than State action. Doubtless it is so when individual initiative is opposed to paternal and despotic government; but in a democratic society government is itself an expression of the national will, and a State Church may thus become, under the régime of democracy, the highest expression of the intelligence and activity of the nation. Nor are there wanting signs at the present time that in various directions the Voluntary principle has overreached itself, and that a reaction is setting in. This is notably the case in the matter of popular education.

It is not unusual for Nonconformists and others to make the existence of the great varieties of Christian belief in the Establishment one of their chief objections to the Church; but to those who perplexed in doubt are ever striving for more light and truth, the very conflict of opinion, however fierce, which in these days is provoking so much inquiry, is a most cheering and hopeful sign, promising a future of abundant blessing.

In conclusion, I will only say that I do not advocate State protection because I doubt the ultimate prevalence of truth, but because its progress may be accelerated or retarded as our legislation shall be wise or shortsighted. I am tempted to contrast the liberty of the clergy with that enjoyed by ministers of the Dissenting denominations. I will not do so. To my mind the difference is exceedingly great.

Yours, &c.,
RUSTICUS.

READING SERMONS.

To the Editor of the Nonconformist.

SIR,—I am always somewhat amazed at the kind of topics that turn up, or rather that correspondents turn up, in your columns during what is called the "dull season." If anybody has a pet grievance to air, it is sure to be brought out for its periodical ventilation then. The only drawback, as it seems to me, is, that just as old clothes once aired are put back again into their usual receptacles without anyone ever dreaming of wearing them, so these pet grievances once talked dry, are put away one knows not where (probably in the mental pigeon-holes of correspondents like "W. W."), without a single soul having any intention of paying the slightest notice to the prophecies and lamentations of their champions. I have, therefore, been quite on the look out during the past week or two for the appearance of some such subject as is just now being agitated in the columns of your correspondence. No doubt the question of "reading sermons" or "preaching them" is one on the solution of which the very existence of our Free Churches is staked. No doubt "W. W." and others are coming forward just in time to save them from utter destruction by arresting the baneful practice of reading sermons. I am sure this ought to make one look grave. But yet I confess I have not been able to be as grave as I ought about so tremendous a subject. I have not, to tell the truth, been able quite to get over my feeling of amusement at seeing the long-expected and familiar face of my friend Mr. Grievance appearing in your columns once more.

But I will try to be grave, as "W. W." tells me this "question is of the highest importance." Perhaps you will let me say a word or two on this particular grievance, that, I am told by "W. W.", ought to be "pressed home by every man interested in the welfare and health of our churches," and then a word or two about "W. W.'s" letter. To me the whole matter is in a nutshell. It is solely a question of mental fitness and habitude.

One man finds the use of pen and paper a hindrance rather than a help to the expression and delivery of his thought; another finds just the contrary to be the case. In the one case, the pen impedes the progress and enunciation of the thought; in the other, it aids both. One man has so large a power of mental concentration, that with the aid of a few rough notes, and sometimes even without any at all, he is able to preach to his congregation a thoughtful, impressive, and well-connected discourse. Another man, with either less natural faculty for concentration of thought, or less natural facility of expression in the presence of an audience, is conscious that to trust himself to preach without his manuscript would be pretty sure to end in a miserable repetition of one or two leading ideas, or in a still more miserable breakdown altogether. If such be the case—and anyone who has mingled at all with ministers knows it is the case—of what possible use is it to denounce wholesale the practice of reading sermons? The fallacy of the objection to read sermons, lies in the supposition that a manuscript is necessarily an artificial help to a preacher. It may be; it may not be. All depends on the man who uses it. It is as natural to one man to see better with glasses, as it is to another to see better without them.

What seems to me the real question at issue, is whether those who find writing the more natural method of expressing their thoughts, ought not resolutely to determine to *read well* what they have written. But as your correspondents have not mooted this question at all, I forbear inflicting it on your readers. And now as to "W. W.'s" letter. I fear "W. W." must have been bilious when he wrote it, perhaps he is chronically so—if so, I pity him from my heart. But if he be not, I fear I am something worse than even bilis could make me. I read my sermons, and I profess to preach them as well—at least I find my people say, "Our minister will not preach next Sunday!" I have never heard any one yet say, "He will not read next Sunday!" Well, I read, and, reading, attempt to preach as well. And now let me gather from "W. W.'s" letter the sins of which I have been guilty in so doing. I have been practising "neither more nor less than an imposition." Nay! even in the innocent act of turning from page No. 1 to page No. 2, I have all along been guilty "of a skilful method of deception." Do I venture to attempt to enforce any special part of my sermon by appropriate action (I am not sure that I do, certainly not when I do so) "its unnaturalness will strike the hearer." Am I cherishing the hope that the Good Master may perhaps make my words a help to some of my people in the week? Vain hope! Vain, because my performance is "ashamed, it is not genuine, and what is not genuine cannot prosper." I have met with some fair share of the best encouragement to believe that I was not mistaken in bearing a higher than a human call to undertake the ministry of Christ's Gospel; but I find, to my sadness and surprise, I have been mistaken all along—at least "W. W." says so—I am "not fitted for the Christian ministry at all." I cannot even speak as "if I sincerely believed and felt what I am saying to others,"—my very preaching condemns both itself and me. But more yet remains, "if the truth"—that is of course, the truth according to "W. W."—"were told."

I had always fancied that to write, with careful thought before writing, two sermons a week, was at least as hard as to preach them without writing at all. But no! I am guilty of "love of ease, disinclination to effort," at the very time I am deluding myself that I am the very opposite. And, finally, I had fancied that I had read of our Partisan and "Nonconformist predecessors"—men whose work God greatly blessed, and whom "W. W." kindly approves—sometimes, at all events, writing their sermons and then reading them. But I find I am mistaken here, as everywhere else. They did nothing of the kind. We, in doing so, are "in danger of departing from their example," and in danger, too, it seems, of incurring a column of maledictions from "W. W."

Such, it appears, is the wretched and miserable state into which those of us who read as well as preach are fallen. We are impostors, skilful deceivers, unfitted for the Christian ministry, lovers of ease, and disinclined to effort. Our preaching is a sham, and our action is unnatural.

Well, if we are all this, there is only one solitary comfort left to us. Bad as we are, yet some of us do try to make our own the infinite charity that said, "Judge not, that ye be not judged, for with what measure ye mete, it shall be measured to you again." True, it is only a little comfort to feel this, for "now abideth reading sermons, preaching sermons, charity, but the greatest of these is preaching." Still, little as it is, we will try and be very thankful even for it, and not envy "W. W." his joy in the greatest.

Your obedient servant,

B.

[We received the above letter before going to press but too late for insertion last week, and therefore, in this case, make an exception to our decision that the correspondence must now cease.—ED. Noncon.]

THE EDUCATION PROBLEM.

To the Editor of the Nonconformist.

SIR,—I am anxious to express my deep anxiety relative to the action of the Baptist Union at Leicester on the great question of National Education. Am I

right in supposing that the Government will understand the recommendation of a pure and simple secular system, national in its character, to mean the exclusion of the Bible from the National Schools of the future?

To my own mind, the course of action pursued logically involves such inference—a course, I believe, fraught with the greatest danger. I take strongest exception to the statements that our Voluntaryism is to supply *all* the need of our rising youth in regard to matters of moral and spiritual import, and that because many do not receive the teachings of God's Word, it must, as a kind of apple of discord, be cast out of our schools.

In the highest sense the Bible (the Book) is national in character. Our individual, social, and national worth in everything that is lovely and of good report are the outcome of its high principles. Let a simple illustration suffice. The 20th of Exodus gives the Law. Mark its association, interwoven with the foundation-stones of our national greatness:—

The 1st and 2nd commands embrace God's protest against idolatry in principle and detail.

The 3rd—against national blasphemy.

The 4th—defence of the day that to man and beast is a physical necessity—the savings-bank of human life—the day that throws into union the scattered members of families, and makes us in our home life head and shoulders higher than our Continental neighbours.

The 5th—the obligations of filial relationships enforced by promise of present blessing.

The 6th—the strong defence of human life.

The 7th—the security of the chastity of person and of home.

The 8th—the protection of property.

The 9th—the protection of character.

The 10th—the protest of the Great Legislator for earth and for men against the vile selfishness so common to all.

It would be easy to multiply illustrations. I only add one: "As ye would that men should do to you, do ye even so to them." These principles, Divine in origin, are for the earth and for men now, and not a single caviller against the Word of God but is reaping the blessings of them, in regard to life, security of property, and endless benefits beside. I believe it will be a dark day for England if ever the Executive should separate her National Education from her national glory—regard for the Word of God. *The Bible is for the school—the National Book for the National school.*

Of course I am at once met by the plea that the Bible has been used for proselytising purposes, favouring the views of either clergymen or Dissenting minister, as the case may be,—or again, What do you say to the Jews, Roman Catholics, and those who reject the Bible? I answer, By all means stay anything that means priestly intolerance; let the Government disown proselytism by a wise inspection, warning if these things are done, cutting off supplies if they are persisted in. I would submit that the Bible be a reading-book in each school, suitable portions adapted to the growing minds of the young being selected; that commentaries by clergymen, ministers, or schoolmasters be strictly avoided. My other reply is this—Whether a man be a Roman Catholic, Jew, or sceptic, national well-being is an outgrowth of Divine government, whose basis is the Bible. From that England should not depart.

Our common word, religion, is not spiritual phenomena, but the promise of the life that now is. I therefore protest against the current notion that Sunday-schools and church organisations take this work exclusively. What right has any man to say that such teachings are not secular, and the proper work of the schoolmaster? Surely our past system has been destitute enough of moral training without succeeding generations having to say, Our rulers threw out of our schools the Book of God. The association of religion in all that is beautiful in our daily life, is the great want of our day. The more in this sense you can make religion a national thing, the better for our individual and collective life.

If I am wrong in my conclusions, I shall, in common with thousands, be very pleased to hear that no rejection is intended of the Bible from our day-schools in the national future.

Yours very sincerely,
HENRY VARLEY.

THE GOSPEL IN ITALY.

To the Editor of the Nonconformist.

MY DEAR SIR,—I herewith send you a copy of a letter received from our missionary brother, Mr. James Wall, of Bologna, with the hope that you will be able to find space for some portion of it in your next issue. Will you also allow me to add that I shall be glad to receive donations towards the mission work in Italy? Our brethren there have no guaranteed income, but rely upon the liberality of their fellow Christians for support. Surely all will cheerfully contribute their help to so good a work?

Yours faithfully,
J. E. TRESIDDER, Treasurer.
157, Walworth-road, November 18, 1869.
Bologna, October 25th, 1869.
The work that is being done for the salvation of souls

in this city and neighbourhood will not be duly estimated unless it be kept in mind that these provinces felt the full weight of the Papal aggression. While other parts of Italy had more or less liberty, and were governed by princes more or less esteemed, here the priests held sway both religiously and politically. The union which existed between the confessional and the tribunal led the people to regard religion as the instrument of despotism, and they learned to detest it. Unable to obtain justice under priestly government, assassinations became almost regarded as necessary: while, for the overthrow of the detested dominion, secret societies swarmed in every city. These long-continued evils account for the murders, revolts, fearful hatred to the priests, and menacing aspect of things here at the present time. Still there is much that is encouraging in the very character of the people, who would, I am sure, lose nothing by fair comparison with any other people in Italy.

In the city, we have recommenced our domestic meeting. Five houses were offered, and ten brethren found who are capable of aiding in such little gatherings. One who conducts a meeting this winter, was led last year, in one of these same meetings, to the knowledge of Christ. Two of the other helpers were only baptized a few months since. The second of these meetings which I attended, was in a back street, in the house of a friend, who, on my arrival, told me there was a poor woman on the next floor, who would have come down, but was too ill. I offered to have the meeting in her room in case she desired it. She consented, so up we went. Poor woman, there she lay, pale, emaciated, and unable to use the needle by which she gained her bread. The room was soon filled by other hearers, and there, in the presence of a golden crucifix, a large painting of the Virgin, and other pictures of saints, I opened and expounded "the sweet story of old." She listened with extreme desire, and the tears fell upon her pillow as she heard of Jesus. On the morrow, she sent for one of her friends, to whom she gave the golden crucifix, saying, "For many years I have prayed to this without receiving anything, now I am resolved to try the living God." I need not say she did not try in vain. We hope she will be soon able to profess her faith publicly.

In the third of these meetings which I attended, as soon as I concluded an aged woman began to speak. The week before, after an address by another brother, she had made strong objections, now she made inquiries, and finished by asking us to let no one know that she came to that house. Since that time she has become decided, attends the public meeting, and will, I trust, become a member of the church.

Our public meeting is now in a most encouraging condition. Our room, which will accommodate, I suppose, about four hundred, is sometimes more than filled. About a fortnight since, I announced a discourse in reply to the Pope's letter to the Protestants. The room was crammed, and hundreds remained outside. They not only remained without disturbing in the least, but could not be restrained from clapping of hands. In consequence of this discourse, several have desired to unite with us. The number at our prayer-meeting the following morning was more than a hundred.

While lately entering Modena, I met a number of young men in procession, imitating in mocking tones the chanting of the priests; bystanders were laughing. At Cesena, I am told, some priests on entering the city recently, were stoned, and here, in Bologna, last Friday five priests were stabbed by one they met in the street. Happily the wounds are not mortal, and it is to be hoped the assassin will receive full justice. This state of things is for us a peril and a hindrance. A peril, because many think us responsible for all that is done against the priests—a hindrance, because such hatred unfit for the reception of the principles of the Gospel. Some of our brethren have been insulted and menaced in consequence of such things.

Last night, after our meeting, a man came to me and told me he was "one of us," and wished to be acknowledged. He told me that he had read the Bible for years, though he had never attended a meeting. He said that the priest himself had given him permission to do so. We begged him to explain himself, and he told us the following:—He had read the Bible at home, with increasing energy. One evening he returned to dine, and found the book was gone. His wife told him the priest had come, pronounced it prohibited, and taken it away, with the intention of burning it. Up the man jumped from the table, and ran to the priest. He found the thief at home. When the priest saw the man so excited, he was frightened and showed willingness to consent to anything. He gave him the book immediately, and told him he might read it as much as he liked. These converted Italians "won't give up the Bible." The most patient of them I am acquainted with was conquered on this ground. His wife, who ought to be a nun, leads him a horrible life; he bore with her tongue and treachery, until one day she spat upon the New Testament, when he knocked her down.

These few facts will, I trust, deepen in your minds the conviction that there is a great work to be done in this part of Italy. But our friends must not flag in their efforts to support it; indeed I hope they will feel that this is the time to make further effort to help the Gospel in these parts. The doors are now opened wide, we are ready to enter, to toil, to risk our lives; and, if the Lord requires, to leave our blood in the field in which we labour. There are other places where the people desire to hear the Word. In one city they have offered a room, in another a church, for the meetings, but it is impossible for me to do more than I do, unless the means are provided. I am waiting for the Lord to help, and expecting Him to help by means of you.

THE REV. WILLIAM LEWIS'S CASE.

To the Editor of the Nonconformist.

DEAR SIR,—Allow me through the medium of your wide-spread journal to acknowledge the receipt of the following amounts towards the above worthy cause:—Mr. A. Sturge, Darford, 5s.; Rev. W. Scriven and friends, Ilfracombe, 3*s*. 18*d*; Mrs. Stephens, Cheltenham, 6*s*; Mrs. Clapper, Cheltenham, 2*s*. 8*d*; Mr. C. Daniel, Gowerlaton, 1*s*; Mrs. Hunt, Hastings, 1*s*; One who loves the Lord Jesus, 1*s*. 1*d*; S. E., 3*s*; and Mr. F. V. Hadlow, Brighton, 2*s*. 6*d*.

I have confined the foregoing list, as near as I could ascertain from the letters containing the several sums, to the readers of your paper who have subscribed. On

behalf of the committee, I beg to thank them for their kind donations, and hope many more Christian friends will follow their worthy example.

The Rev. Mr. Lewis continues in the same lamentable state. He is totally deaf, and gradually becoming less able to see.

I remain, dear Sir, yours very truly,
DAVID BOWEN.
Thomas-street, Llanelli, Nov. 15, 1869.

THE EDUCATION QUESTION.

On Thursday, November 4, the Earl of Shaftesbury presided at a meeting of the British and Foreign Bible Society, in the Assembly Rooms, Shaftesbury. At the close of the meeting his lordship said:—

A grand system of national education is now being paraded before the country. The terms in which it has been brought forward sound grand, but they demand most careful consideration. I do not know how far the principle prevails in the country that there shall be no system of education which is not based upon the Word of God. But the system now urged for adoption is called "national" and "undenominational," and, therefore, rests on a secular basis. Now are you prepared for that? The advocates of this system tell you that their "ologies" and their "isms" are a fit substitute for the religion which came down from heaven. The present Government may be strong, but there is something stronger still, and that is "public opinion." Do you then speak out and tell them that you are ready to vote money to extend widely the education which is given to the children of the poor, but that you never will surrender the glorious Gospel of Christ. See what an effect that Gospel has on the masses of our country. True, numbers of them are living in practical atheism, but they are influenced by men of their own class going in and out amongst them. It is impossible to go anywhere, even in London, without finding or hearing of some one who is leading a different life to those around him, and who is a messenger of mercy to his neighbours. Now how does this come? Does it come by intuition? No. It comes from the work of ministers, of City missionaries, of Bible-women, of district visitors, of theatre services, of ragged-schools. Depend upon it, there is no other way of keeping the people in order but by teaching them the principle of true liberty, which is self-control. Without passing any opinion on the wisdom of recent legislation, no one can doubt but that great power is now given to people. And, depend upon it, that power will not be regulated aright unless it is brought under the influence of the Word of God, unless the people are taught to regard this world merely as a passage to an eternity beyond. Special services at theatres are another means of disseminating religious knowledge. At a meeting of assistants at those services, a man recently got up and said that for fifteen years he had been an active propagator of infidelity. He was induced one evening to attend a theatre service. There he heard a word which sent him to his Bible, and that night became to him the turning-point of his life. In contrast to this we have heard lately of a great meeting at Birmingham for the promotion of national education. One could hardly read without contempt the patronising manner in which some of the speakers spoke of the Bible. Some parts of the Bible, they said, might sometimes be read, but the Bible itself was never to form a regular part of their system of education. I call on you to rise up and protest loudly against this system. And let the women take the lead. These people say that there is no hope for the education of the country as long as women continue in the state in which they are now. It is perfectly true. As long as women remain true to the Bible, their system of education will have no chance.

The following letter, explaining his views on the education question, has been addressed to Mr. Dixon, M.P., by the Rev. R. W. Dale:—

Birmingham, Nov. 11, 1869.
My dear Mr. Dixon,—After considerable hesitation, I have concluded to give in my adhesion to the National Education League.

I believe that the only true and permanent basis of an efficient system of national education is to be found in unsectarian schools, established and maintained by local rates, supplemented by Government grants; that local authorities should be compelled by law to see that sufficient school accommodation is provided for every child in their district; and that all schools maintained wholly or in part by national funds should be subject to Government inspection. I am also fully persuaded that it is the duty of the nation to protect the right of every child to receive a certain measure of secular education.

The only proposal of the League to which I cannot connect myself is that which involves the indiscriminate abolition of school fees. In common with some of the most distinguished members of the League, I believe that this proposal is open to grave theoretical objections, and that it must create serious practical difficulties.

My adhesion to the other principles of the League is hearty and unqualified. On this point I must reserve my freedom.—I am, my dear Mr. Dixon,

Yours very faithfully,

Geo. Dixon, Esq., M.P. R. W. DALE.

Four thousand Roman Catholics met in the Town Hall at Birmingham on Monday night, under the presidency of Bishop Ullathorne, to express their opinion upon the education question. The bishop denounced the scheme of the Education League as godless. He helped to overthrow, in 1860, Fox's bill, which, except in regard to compulsion, was the same as the measure of the League. Of all victims of the League, the Catholics would be the chief. At a meeting of the League there was enough reference to Catholics to show that their sentiments were contemptuously put aside as unworthy of consideration. The bishop was enthusiastically cheered in denouncing every portion of the programme of the League. He maintained that the proposed schools would be the most sectarian of all schools, representing the irreligious minority, such as Deists and Secularists. The scheme would raise such a conflict between power and authority as had not been seen since it was felony and forfeiture of goods for a Catholic to be a school teacher, or to send his children to Catholic schools;

In America, parents withdrew children from the corrupting influence of public schools. The Irish people demanded a denominational system. The Prussian system was practically denominational. Nowhere was a system like that of the League at work, and those approaching nearest to it were under sentence of condemnation from practical experience. Lord Edward Howard moved:—"That education, properly so called, is inseparable from religion." He agreed on all points with the bishop. The resolution was seconded by Canon O'Sullivan, and carried. Subsequent resolutions approved of the denominational system. Lord Denbigh expressed his concurrence with the views of the previous speakers, and declared that nobody except a fool could think of educating mankind without definite dogmatic religious instruction. The secular system, he said, would produce nothing but clever devils. He would prefer to see a child brought up in a false religion rather than taught to be indifferent.

MR. STANSFIELD AND MR. MORLEY ON POLITICAL AFFAIRS.

The annual gatherings of politicians and philanthropists convened to perpetuate the memory, and in some sense to emulate the example, of Edward Colston, the great benefactor of Bristol, were held on Saturday. The Anchor (Liberal) Society, the Dolphin (Conservative) Society, and the Grateful (Neutral) Society, whose objects are to assist poor married women at the time of childbirth, to apprentice deserving lads, and to grant annuities and relief to respectable persons in reduced circumstances, all held their anniversary dinners and made their usual collections. The dinner of the Anchor Society (Liberal) was held in the Colston's Hall, under the presidency of Mr. Algernon Warren. About 250 gentlemen sat down to dinner, and the gallery was filled with ladies.

Amongst the toasts proposed was "The Bishop and Clergy, and Ministers of the various Denominations." The Rev. DAVID THOMAS, ex-President of the Congregational Union of Great Britain, responded.

He said they were all, he was sure, quite ready to acknowledge the religious seal of the bishop and clergy of the diocese. No body of men could well be more earnest than they were in propagating their opinions among the people, differing as they did so much among themselves—(Hear, hear)—and no one could be more earnest and zealous than they were in promoting the charitable objects which the Anchor Society sought to serve. (Hear, hear.) He wished very much that he could go on and say that he thought they had been quite as zealous in serving the cause which they considered to be the cause of righteous political progress. (Hear, hear.) He was afraid that during the late conflict through which the country had passed, the bishops and clergy generally did not do all that was in their power to further the progress of that great measure of justice to Ireland. (Hear, hear.) There were, however, some very honourable exceptions, which ought never to be forgotten—(cheers)—a small minority of clergymen busy at their parochial duties, and some of them holding conspicuous positions at the head of our great educational establishments. (Cheers.) Bishops, too, there were, two or three, who did stand up for that righteous measure in their places in Parliament; and he believed that if the thing had to be done over again, the time had already arrived when they would have more clergymen of the Church of England lending a helping hand. He was quite sure that they would have more bishops in the House of Lords who would serve the cause. (Cheers.) They would have Bishop Temple—(loud cheers)—and other bishops, whose names he could not be expected to be quite familiar with. (A laugh.) There remained, however, the fact that the great bulk of the clergy of the Church of England did not stand up for that most wise and righteous measure which had now attained to a most triumphant issue, and to him as a Nonconformist minister, and to them as Liberal Churchmen, it must be a matter of great regret that so large a portion of the ministers of religion, who were also the ministers of righteousness, should have been arrayed; as it were, against the nation's sense of justice, and against a sense of justice which prevailed throughout the civilised world. (Cheers.) They no doubt acted according to the light that was in them—("Hear, hear," and laughter)—they did what they considered right and best for the interests of religion and the people at large, and they must consider, too, that great allowances were to be made for them. The measure was a very strong one, and came somewhat suddenly upon them; disestablishment and disendowment were words that sounded very ominously in clerical ears; they very naturally suggested great possibilities. (Cheers and laughter.) It seemed natural to inquire "What next? Whose turn may be next?" (Renewed cheers.) He believed that the differences of opinion prevailing outside the Established Church of the country were not greater than inside the Establishment. So long as they lived in a free country these distinctions and differences of opinion would exist. It was a sign that they were in a free country and that there was some religious earnestness amongst them. (Cheers.) If all professed the same thing, it would indicate that they did not think at all, or did not dare say what they thought; but they did think, and they dared in this country express what they thought, and hence the great diversity of opinion. (Cheers.) He might claim, he thought, for the ministers generally of the various denominations of Nonconformist bodies throughout the country that they were faithful adherents to the great Liberal cause—(cheers),—referring to the fact that all ministers and all churches agreed in their common desire to relieve the suffering and the necessities. Those politically opposed to them were one with them in their desire and in the expression of their desire at that season to relieve sorrow and to take care of God's poor, and so long as that was the case, a great deal of the bitterness of political controversy was removed, and no great harm could, he thought, come of it. (Loud cheers.)

Mr. LEWIS FRY proposed "Her Majesty's Ministers," which was responded to by

Mr. STANSFIELD, the Financial Secretary of the Treasury, who was very cordially received. He began by remarking that it was a very great honour to take any part, however humble, in the government of one's country, but when he thought of the Government and of the party to which he belonged—when he thought of the principles and the objects and the cause for which they exist, and which they are banded to serve—when he had echoing in his ears the spirit-stirring and truly Liberal accents of speakers who had preceded him, and saw around him the genuine and sturdy Liberals of the West of England, he felt doubly proud. He congratulated the senior member for Bristol (Mr. Berkeley, who was not able to be present) on the fact that it was almost certain that the ballot, for which he had laboured so long, and amid so much discouragement, would soon be established. Mr. Stansfeld reminded his hearers that the Liberal party existed for the sake of the Liberal cause, and pointed out that while great victories had been achieved, much remained to be done.

Great social problems (he said) await us. We have to deal with the problem of poverty, of ignorance, of crime. Among the causes of poverty and crime I must reckon drunkenness, and I feel bound to say that it is the long-entertained and intimate conviction of my own mind that it will be the duty of the Liberal Government at the earliest possible period to deal in some bold and comprehensive manner with the licensing system of this country, so that, in such manner as may secure public approbation and popular support, we may endeavour somewhat to check and to limit and to diminish the facilities and the temptations to drink which are the ruin of so many homes. There is one question, perhaps the greatest of all, in the comprehensive treatment of which more than upon any other thing depends the future virtue and happiness and prosperity of our people; and that is the question of national education. I am not here to-night to tell you when the Government measure can be introduced, or what its plan will be. You will feel with me, at least, that it is in good hands, not only as being in the hands of the present Government, but as being specially in the hands of Mr. Forster. I believe that a measure on the subject of education will be brought in by my friend Mr. Forster as soon as and no sooner than he can feel satisfied, and the Government can feel satisfied, that a measure can be carried through the House of Commons large and comprehensive enough to meet the real needs and requirements of the times. But there is one other question which most at this moment be uppermost in all your minds, and which claims precedence, not only in point of importance, but in point of time, and that is the question of dealing with the Irish land.

Upon this question Mr. Stansfeld said he had nothing to tell in the way of detail, but he could promise that the Government measure would be characterised by the same honesty, the same courage, the same mastery at once of principles and details, the same comprehensive grasp, the same untiring labour and energy which conceived and passed the Irish Church Bill. Referring to Mr. Gladstone's speech at the Guildhall, Mr. Stansfeld said:—

The other day the Prime Minister, speaking before the citizens of London upon this subject, confessed to a great sense of the difficulty of his task, of the responsibility of his position; and he entreated the encouragement, nay, the forbearance, of the public. It is within your knowledge that these words of his have been interpreted in a sense which I trust you believe with me they will not bear. It has been said that they show upon Mr. Gladstone's part an incertitude of mind and a sense of fear. Those who have thus interpreted the words of the Prime Minister appear to me, in the construction which they have put upon the words of a responsible Minister, to have forgotten the seriousness and the conscience of the man. (Loud cheers.) The question is one of difficulty. I proclaim and maintain the difficulty and complexity of that question; but there could be no greater mistake than to suppose that a sense of responsibility meant weakness, or that a perception of the difficulties of the task which has to be performed, and which shall be performed, meant a faint heart of an uncertain mind. (Loud cheers.)

Mr. MORLEY, M.P., rose to respond on behalf of the members for Bristol, and was received with protracted cheering. He spoke in high terms of the conduct of the Government, Mr. Gladstone in particular, and of the House of Commons, in connection with the Irish Church Bill of last session. They were aware, and he confessed he felt regret, that the preamble of the bill was altered. He did not refer so much to the principal objects to which the money was to be voted, as this—until some settlement was adopted as to what was to be done with the surplus, there would be a scramble for it. Last session there were attempts made by the Irish members to get a portion of it, and he would be glad when the disposal of the surplus was settled. But the central idea of the measure—and it was to that he attached importance—was that, under a given condition of things, the only thing the Legislature could do with the religion of the people was to let it alone. (Cheers.) That condition of things had clearly arrived in Ireland. Without pretending to be a prophet, he thought he had seen enough from a discussion going on during the last few weeks, in reference to an event happily settled a day or two ago at Exeter—(applause, and cries of "Three cheers for Temple")—to show that they would hear calls from many quarters which they at present little suspected, for that freedom which they had given to the Irish Church. Without going into that discussion with any antagonism, no one would be more glad than himself to help to free men from that position, and assist them to attain freedom, which they would never arrive at by any other method than that which they had arrived at in the Irish Church question. The hon. member alluded to the

University Tests, and said that he had a fast conviction that very much of the commercial delinquency had been strengthened by the system of subscription. He had not the slightest doubt that the public mind had been demoralised on the question of rectitude and truth by the acknowledged fact that thousands of men were allowing themselves to live on in subscription they had no faith in. He believed at present they could not make the University Tests Bill a Government measure, as from the pledges given last session the hands of the Government were full enough; but they might receive assurance that the principle which Mr. Forster had secured in his Endowed Schools Bill would be applied not only to the Universities above, but to the common schools below, so that no child should be excluded from the provision thus made. Nothing could exceed the principle of the Endowed Schools Bill when it came into operation. His hope was that the same one would land them in this position—that the Government, as a Government, would henceforth have nothing to do except with secular education. But he believed in preserving freedom with reference to other forms of education. He could not undertake the responsibility of saying that 25,000 schools which existed now should be utterly changed. Let them have the schools altered as much as was necessary to secure the admittance of children to the schools, but they should only give public money for the secular articles of reading, writing, and arithmetic. Having altered the ground that he had held for twenty-five years, that education was the work of the people, he was just in a position to see what one of the most honest men in the country would propose—what Mr. Forster would propose, pledging himself that he recognised the one great principle such a measure as his would secure, with a reasonable amount of compulsion—the education of every child in the kingdom. After referring to the other measures of the late session, Mr. Morley said he expected, with confidence, a Government measure on the Irish land question which would meet the necessities of the case. He thought they wanted also a land bill for England, and, especially, that they required a change in the law of restraint for rent, and in the game laws.

The subsequent speakers included Mr. E. S. Robinson, Colonel Dixon, M.P. for Birmingham, who made some remarks on the education question; Mr. Richards, M.P. for Cardiganshire; and Mr. Edward Freeman, late candidate for Mid Somerset.

NEW MAYORS.

BANBURY .. .	Mr. J. Grimbley.
BERWICK .. .	Mr. C. L. Gilchrist.
BEWDLEY .. .	Mr. Whittington Landon.
BIRMINGHAM .. .	Mr. Thomas Prime (L).
BARNSTAPLE .. .	Mr. W. Thorne.
BIDEFORD .. .	Mr. Pedler.
BRADFORD .. .	Mr. Mark Dawson.
BLACKBURN .. .	Mr. T. H. Rickup.
BRIDGEND .. .	Mr. J. Turnbull.
BURY ST. EDMUND'S .. .	Mr. Le Grice.
CAMBRIDGE .. .	Mr. Charles Balls (C).
CARDIFF .. .	Mr. E. Whiffen.
COLCHESTER .. .	Mr. J. F. Bishop.
COVENTRY .. .	Mr. Thomas Berry.
DERBY .. .	Mr. T. W. Evans, late M.P. for South Derbyshire.
DARTMOUTH .. .	Mr. W. Ashford.
DAVENTRY .. .	Mr. Ashworth Briggs.
DEVONPORT .. .	Dr. J. Rolleston (re-elected).
DROITWICH .. .	Mr. Nutt.
DUDLEY .. .	Mr. Noah Hingley.
DURHAM .. .	Mr. Watson.
EVESHAM .. .	Mr. Allen (re-elected).
EXETER .. .	Mr. R. J. Norman King (L).
GREAT YARMOUTH .. .	Mr. C. Woolverton.
GATESHEAD .. .	Mr. Brown.
HANLEY .. .	Mr. Joseph Stephenson.
HARTEPOOL .. .	Dr. G. Moore.
HONITON .. .	Mr. Stamp.
IPSWICH .. .	Mr. Edward Grimwade (re-elected).
KIDDERMINSTER .. .	Mr. Cowen.
LEEDS .. .	Mr. Joy.
LEICESTER .. .	Mr. George Stevenson.
LIVERPOOL .. .	Mr. Hubbuck.
LYNN .. .	Mr. John Thorley.
LICHFIELD .. .	Mr. Hinckley.
LONGTON .. .	Mr. J. H. Goddard.
MANCHESTER .. .	Mr. Grave (re-elected).
MIDDLESBOROUGH .. .	Mr. Dalkin.
MORPETH .. .	Mr. J. Hood.
NEWCASTLE .. .	Mr. J. Morrison (re-elected).
NEWPORT (MON.) .. .	Mr. Thos. Beynon.
NEWBURY .. .	Mr. R. A. Ryott.
NORWICH .. .	Mr. A. F. C. Bolingbroke.
NOTTINGHAM .. .	Mr. Oldknow (L).
PLYMOUTH .. .	Mr. W. Luscombe.
READING .. .	Mr. Peter Spokes.
ROCHESTER .. .	Mr. John Ross Foord.
RYDE (ISLE OF WIGHT) .. .	Mr. Harrington.
SAFFRON WALDEN .. .	Mr. J. Clarke (re-elected the seventh time).
SHERESBURY .. .	Mr. Henry Fenton.
SALFORD .. .	Mr. Davies (re-elected).
SOUTHAMPTON .. .	Mr. Frederick Perkins.
SOUTHMOLTON .. .	Mr. Ley.
STAFFORD .. .	Mr. Austin.
STRATFORD-ON-AVON .. .	Mr. R. W. Bird.
STOCKTON .. .	Mr. W. Bonnington.
SUNDERLAND .. .	Mr. Thompson (re-elected).
SWANSEA .. .	Mr. John Jones Jenkins.
TIVERTON .. .	Mr. Wills.
TORRINGTON .. .	Mr. Loveband.
TOTNES .. .	Mr. Hains.

TAMWORTH .. .	Mr. Bradbury (elected by the retiring Mayor's casting vote).
TYNEMOUTH .. .	Mr. Spence.
WAKEFIELD .. .	Mr. Whitham.
WALSALL .. .	Mr. W. H. Dingnan.
WARWICK .. .	Mr. Nelson (re-elected).
WINDSOR .. .	Mr. Joseph Devereux.
WOLVERHAMPTON .. .	Mr. Bantock.
WORCESTER .. .	Mr. R. E. Barnett.
YORK .. .	Mr. Colborn.

Mr. Barry, the new Mayor of Coventry, is a Nonconformist, and was one of the earliest supporters of the Liberation Society. Mr. Briggs, of Daventry, is also a member of the Society.

At the election of Alderman Bantock as Mayor of Wolverhampton, a strong but unsuccessful opposition was got up to his return because he refuses to go to church in his official capacity. Mr. Bantock is a Congregationalist deacon.

The city of Winchester has been without a mayor six days. On Tuesday last Mr. Jacob Jacob was nominated to fill the office, but he repudiated the appointment, refused to take the chair, and also to be sworn; and on the following day claimed exemption from serving, as being over sixty-five years of age. Consequently, a special meeting of the council was held on Monday, when Mr. Robert Underwood (of the firm of Underwood and Jackson) was duly elected.

READING.—Relative to the election of a mayor in this borough a correspondent writes:—"Another step has been taken here in the recognition of equal religious rights by the resolution of the newly-elected Mayor of the borough, Mr. Peter Spokes—a staunch Nonconformist—he at once announced his intention when elected to attend at his usual place of worship (Trinity Chapel) on the first Sunday of his mayoralty, and invited such members of the corporation as would do him the honour to accompany him. It had been known previously that such was his intention, and he had been advised beforehand that his determination would be challenged at the council meeting. Accordingly, Mr. Councillor Simonds asked his Worship if he intended to go as usual to church on Sunday; this, of course, raised the question of law, expediency, and custom. Strange as it may seem, almost every spectator of the Church party, and among them a solicitor, expressed their belief that such a departure from custom was both impolitic and illegal. It is right, however, to add that a good number of Churchmen in the council took a more liberal view, and even if it had been simply a question of custom would have accepted the Mayor's invitation. Alderman Palmer spoke in favour of entirely abolishing the practice of the Corporation attending any place of worship. Alderman Andrewes expressed his decided opinion that the passing of the Municipal Corporation Act was conclusive on the question of law, and observed that it was only from deference to the feelings of many members of the Council that the right had not been previously insisted on; that the only ground for the ancient custom was that it was held incumbent on the authorities of a town to set a pattern of what is termed in the old records, 'piety and virtue,' and that such pattern could be set equally well by a public attendance at any orthodox place of worship. The Town Clerk, in a thoroughly practical speech, upheld this view of the case; and the thorough legality of the question being determined, the discussion closed in a good-tempered recognition of the right, and an expression of satisfaction that what was an inevitable discussion at some time or other, had been had under circumstances when no ill-feeling would remain. Accordingly, on Sunday last, the Mayor, and about half the aldermen and councillors, met in the schoolroom, where they robed, and preceded by the mace-bearer and town serjeants, attended Divine service in Trinity Chapel. The attendance was large, but not so much so as might have been anticipated, seeing that the mace had never before been permitted to enter any place of worship other than the Church of England. The mayor's chaplain, the Rev. J. F. Stevenson, LL.B., conducted the service with great propriety, and in the usual simple manner, preaching a most admirable discourse from the 72nd Psalm:—'The mountains shall bring peace to the people, and the little hills by righteousness.' On returning to the schoolroom, every member present expressed their mutual satisfaction with the service, and their congratulations that a right step had been taken, no jarring note having disturbed the harmony of the corporate body."

THE IRISH LAND QUESTION.

A private meeting of landed proprietors was recently held in Dublin, "for the purpose of considering whether any and what steps should be taken for exposing the fallacies now generally propounded in connection with the management of landed property in Ireland, and the relations of landlords and tenants, to obtain the fullest information in their power on the land question, and to report to a future general meeting." Among the subscribers to a fund in support of the movement are understood to be the Marquis of Ormonde, the Duke of Manchester, Lord De Vesci, Doneraile, Clonbrock, Bandon, Erne, Bective, Meath, Orlamore, and Dunsany.

A correspondent of the *Daily Express* describes a "war against landlords" which is now being waged in the county Westmeath, a part of Ireland once remarkable for the peaceful character of its inhabitants and the friendly relations which existed between the landowners and their tenantry. The first instance which he gives of the altered state of things is the

following:—"A few days ago the agent of a gentleman possessed of considerable property in the centre of this county proceeded to the estate to collect his employer's rents, but was met by the several tenants with the stern assurance that no more rent would be paid until the next Parliament should have settled the land question. On mildly expostulating, and asking what Mr. —— was to do—that he was a good employer, and how could he continue to be such without being paid his rents? the answer was—'Let him live now on what he has wrung from us; he had his turn, and now it is ours.' This gentleman is a Roman Catholic; and his agent, a kindhearted man, had to return without one shilling."

The *Law Times* is informed that the agitation in Ireland, and the formation of the two land tenure leagues in England, for the carrying out of the same objects here, has already seriously affected the sales of estates, "capitalists being reluctant to invest in property threatened with confiscation."

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations in Arts and Sciences:

SECOND B.Sc. EXAMINATION.—PASS EXAMINATION.

First Division.—William Henry Johnson, University College; Alexander Muirhead, University College; William Stephen Ridewood, B.A., private study.

Second Division.—Phineas Simon Abraham, Trinity College, and Royal College of Science, Dublin; William Barnett Burn (First M.B.), St. Bartholomew's Hospital; Dan Isaac Davies, private study; Septimus Peche Moore, LL.B., New and University Colleges; Frederic James Montague Page, Royal School of Mines; Frederick Antony Potter, Royal School of Mines; Charles Thomas Whitmell, St. John's and Trinity Colleges, Cambridge; William Henry Willans, University College and Royal School of Mines.

SECOND B.A. EXAMINATION.—PASS EXAMINATION.

First Division.—Walter William Rouse Ball, University College; Ashworth Barnes, private study; Robert Beacon, private tuition; Walter James Benham, Regent's Park College; Frederick Berry, St. Cuthbert's College, Ushaw; Charles Bird, private study; William Leonard Vaughan Bristow, private study; Arthur Clarke, Wesley College; Reginald Edward Wellesley Colley, Stonyhurst College; Jules Oscar Demangel, private study; George Frederick Driver, private study; James Dymond, private study; John Evans, Calvinistic College, Bala; Edward Ernest Foxwell, Wesleyan College, Taunton; Thomas Georges Palmer Hallett, University College; Stephen Peter Hayes, Stonyhurst College; Charles Hughes, Owens College; Benjamin Hunter, private study; David Berkley Hurley, private study; Parker Joseph Lander, Stonyhurst College; George Lewis, private study; William Henry Longmaid, Flounders College; Andries Ferdinand Stockenstrom Maasdorp, University College; Peter McLaughlin, Stonyhurst College; Robert McWilliam, private study; Frederick de Sola Mendes, University College; Alfred Milnes, private tuition; Henry Keatley Moore, private study; Richard Green Moulton, Clevdon College, Northampton; Alfred Cornelius Newcombe, private study; Charles Pakes, private study; Richard Peadlebury, St. John's College, Cambridge; Henry Pinder, private study; George Plummer, private study; Matthew Robertson, New College; Herbert Thomas Round, Wesley College; Thomas Rudd, private study; Robert Harold Ainsworth Schofield, Owen's College; Frederick Samuel Schreiner, private study; Alexander Simpson, F. C. Normal Seminary, Glasgow; John Slater, private study; George Armitage Smith, private study and King's College; Silvanus Phillips Thompson, Flounders College; Henry Wilkinson Toller, University College and Hall; George Walker, University College; Hugo Joseph Young, St. Cuthbert's College, Ushaw; Thomas Emley Young, private study.

Second Division.—Oliver Churchyard, private study; Charles Roadnight Cookman, private tuition; William Theophilus Davison, New Kingswood School and private study; Ernest Maxo. Chas. De Kerven De Limosian, private study; Holland Eckersley, St. Mark's College, Chelsea; Thomas Frederick Farrall, St. Cuthbert's College, Ushaw; James Greaves, private study; William Henry Groves, Wesleyan College, Richmond; Frederick Lawrence, St. Mark's College; Frederick Brotherton Meyer, Regent's Park College; Arthur William Kaye Miller, University College; Francis Edward Newton, London College of Divinity; Richard Roberts, University College; Charles Salisbury, private study; Thomas Short, private reading; James Joseph Stark, St. Cuthbert's College, Ushaw; Henry Paine Stokes, private study; Edward William Tagg, University College; Robert Thomson, Regent's Park College; John Unsworth, Stonyhurst College; Augustus Henry Scott White, University College.

SECOND M.B. EXAMINATION.—PASS EXAMINATION.

First Division.—Evan Buchanan Baxter, King's College; Thomas Alpheus Buck, Guy's Hospital; Ethelred Dese, University College; Clement Dukes, St. Thomas's Hospital; William Richard Gowers, University College; Francis De Havilland Hall, St. Bartholomew's Hospital; Henry Flamank Marshall, Birmingham General Hospital and University College; Edwin Rayner, B.A., Paris, and University College; Herbert Lumley Snow, Queen's College, Birmingham; James Reginald Stocker, Guy's Hospital; John Davies Thomas, University College; and Edward Francis Willoughby, University College.

Second Division.—John Gordon Black, College of Medicine, Newcastle-on-Tyne; John Galley Blackley, Royal Manchester School of Medicine; John James, University College; Edward Hepburne Saccombe, King's College; and Charles James Hardy Smith, University College.

It is said that the Pope, whose wit is not dulled by advancing age, on being told the exact circumstances in connection with Dr. Temple's appointment to the See of Exeter, said, "This Temple will soon destroy all that remains of the old Temple."

Postscript.

Wednesday, November 17th, 1869.

THE POLITICAL EVICTIONS IN SOUTH WALES.

ABERYSTWYTH, Tuesday.

The conference on the subject of political evictions in Wales was opened at the Temperance Hall here to-day. The proceedings consist of a conference of delegates in the morning, and a general public meeting in the evening. The morning meeting was held at the Temperance Hall, and was presided over by Mr. E. M. Richards, M.P., and among those present were Mr. Morley, M.P., Colonel Cowell Stepney, M.P., Mr. Dillwyn, &c. Delegates were in attendance from most of the counties and towns of South Wales. The Chairman read a number of letters, chiefly from members of constituencies in North and South Wales, who were unable to attend from various causes, and some of whom declined to attend as not agreeing in the object of the meeting. Mr. Davies, M.P. for Anglesey; Colonel Edwardes, M.P. for Haverfordwest; Lord Hyda, Mr. Parry, M.P., Mr. Hanbury Tracy, and others, expressed their sympathy with the object of the meeting. Mr. Owen Stanley, in replying to the circular requesting his attendance, said—"I am bound to say that I do not approve of the object of the meeting." He thought it best to let the evil cure itself. Evictions and intimidations were sure, he said, to work their own cure. Nothing could be more injurious (wrote Mr. Stanley) than to set landlord and tenant at variance, of which they had proof in the state of Ireland. Wales had always been loyal and true; she had no wrongs to be redressed—"Oh, oh!"—but enjoyed to the full equal laws with England. (Hisses.) Sir J. Hanmer deprecated the object of the meeting, which would be holding up Welsh landlords and tenants as different to others. He added, "It would not become me to take part in a meeting attributing to Wales what my part of Wales (Flintshire) is certainly free from." Sir Thos. Lloyd, M.P. for Cardigan borough, declined to attend the conference, and thought the movement injudicious. He considered the matter ought to have been considered closed with the discussion on Mr. Richards' motion in Parliament. He thought if the matter was to be pursued the better plan would be to let it rest until the meeting of Parliament, and then to move for a committee of inquiry. (Hisses.) He saw great difficulty in the proposed plan of distributing money to claimants. Having read these letters, the chairman went on to state that it was not intended to set class against class. It was as clear as the sun at noon-day that there had been evictions for political reasons. A large number of notices had been given to tenants, and though many had been subsequently withdrawn, others remained. It was not intended to give a list of these until all had been thoroughly investigated. The proposed plan was to make these inquiries, and then appoint a committee and secretary in each county, that assessors should value the damage done to tenants, and then to compensate them for their martyrdom to political principles. Where substantial injury had been inflicted, substantial pecuniary compensation it was intended should be awarded.

The following, among other resolutions, were then submitted to the meeting by various speakers:—1. That this conference considers it to be a subject of sincere congratulations, and a strong proof of the development of political principles in the Principality, that so many electors should have voted at the last election in accordance with their convictions, notwithstanding the great pressure to which they were subjected by landlords and others. 2. That this conference deeply sympathises with the anxieties and sufferings of those who have been evicted from their holdings, or otherwise injured in their circumstances, in consequence of the conscientious exercise of the franchise at the last election. 3. That those who have been called upon to suffer for resisting coercion, attempted to be practised upon them as respects their votes, deserve to be assisted by those who honour political consistency, and to be compensated as far as possible for the losses they have undergone. 4. That for the purpose of rendering such assistance as may be necessary, it is recommended that a fund shall be raised:—1. By subscriptions and donations. 2. By collections in every chapel throughout the principality. 3. By a guaranteed fund of 20,000/-; the fund to be vested in trustees, who were to pay such claims as had been approved of. Mr. Dillwyn, M.P., expressed his sympathy with the movement, and a hope that so long the ballot would supply the cure for the evil complained of. Other speakers followed.

The *Daily News* correspondent says:—"The conference has been most successful. Sympathy was expressed with the Welsh evicted tenants. Three hundred delegates were present, in addition to Mr. E. M. Richards, M.P., Colonel Stepney, M.P., Mr. Samuel Morley, M.P., and Mr. Dillwyn, M.P. Subscriptions were entered into, and a guarantee of twenty thousand pounds was started, with much success."

THE QUEEN'S VISIT TO THE CITY.—The Queen has been pleased to intimate her intention, through Mr. Gladstone, to confer the honour of knighthood upon Mr. Alderman and Sheriff Causton and Mr. Sheriff Vallentin, and a Companionship of the Bath upon

Colonel Fraser, the City Commissioner of Police, in connection with her Majesty's visit to the City.

MARK-LANE.—THIS DAY.

From Essex and Kent the receipts of wheat were again only moderate. The attendance of millers was limited, and the demand for both red and white produce was insatiate, at about late rates. With foreign wheat the market was well supplied. The transactions were restricted, at the recent decline. Moderate supplies of barley were on the stands. Business was on a limited scale, at Monday's reduction. Malt sold slowly, on former terms. Oats were in short supply and fair request, at full quotations. Beans were quiet, and there was very little sale for peas. Prices were unaltered. Flour changed hands slowly, at the late reduction.

ARRIVAL THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	—	60	—	—	—
Irish	—	—	—	—	—
Foreign	14,530	5,530	—	8,550	1,550 ahs. 1,220 brls

ELECTION INTELLIGENCE.

WATERFORD.—Mr. Bernal Osborne addressed a turbulent assemblage during his canvass in Waterford. While imploring the crowd to hear him, a stone was thrown which passed close to his head. Mr. Osborne then retired, and the meeting broke up with cries of "Fixity of tenure," and "Ireland for the Irish." Mr. Grubb, who professed the latter principles, was the favourite on the occasion.

HASTINGS.—Mr. James Vickers has retired, and the contest will now be fought between Mr. Hay Shuttleworth (Liberal), and Mr. P. F. Robertson (Conservative). The nomination took place yesterday

TISSIPPERY.—The Irish Republican weekly papers call for the election of O'Donovan Rossa for Tipperary. "O'Donovan Rossa is nominated for Tipperary," says the *Irishman*, "but he is ineligible, being a prisoner; so was O'Connell for Clare, being a Catholic. So was Democrat Wilkes. The people can return him, as they returned O'Connell and Wilkes."

CHESTER.—The Marquis of Westminster has issued a farewell address to his late constituents at Chester, and the Hon. Captain Norman Grosvenor has issued an address offering himself as a candidate for the vacant seat. He promises to give "a general but independent support" to the Government in their endeavour to redress the grievances of Ireland and to improve the system of national education.

SOUTHWARK.—At a meeting of the Liberal electors of Southwark, on Monday, it was resolved, after a lengthened discussion, that at present it would be inexpedient to adopt the candidature of Sir G. Waterlow as the successor to Mr. Layard. Mr. Odger seems to be greatly in favour with the working men of the borough. The Conservative party are actively canvassing for Mr. Morgan Howard, who, it is stated, has secured the support of the licensed victualling interest.

GLASGOW AND ABERDEEN UNIVERSITIES.—The polling began on Monday, and as both parties agreed to use up their proxies in alternate batches of twenty at a time, the numbers at four o'clock were equal—Mr. Gordon and Mr. Smith each having polled 403 at Aberdeen, and 349 at Glasgow. It is expected that the proxies will be exhausted by to-morrow afternoon. At the close of the poll yesterday, the numbers were: At Glasgow, Smith and Gordon polled 711 each; at Aberdeen, Gordon polled 919, Smith, 582. Smith is polled out at Aberdeen.

WHITBY.—A working men's meeting was held at Whitby on Friday evening to promote the return of Mr. W. H. Gladstone. Colonel Haworth, Mr. H. M. Thompson (son of Mr. H. S. Thompson, late member for Whitby), and Mr. George Howall, late secretary of the Reform League, were among the speakers. A resolution in favour of Mr. Gladstone was carried unanimously. The hon. gentleman afterwards addressed the meeting, and was loudly cheered. He said he had received so large a number of promises of support that he had no doubt whatever he should be returned by a large majority. The nomination took place yesterday, the show of hands being largely in Mr. Gladstone's favour. A poll was demanded on behalf of Major Worsley, the Conservative candidate.

RELAPSING FEVER.—The state of semi-starvation in which so many thousands of the working classes of London have been steeped for the last four or five years has assumed the form of famine fever. Towards the latter end of last year several cases were admitted into the Fever Hospital. During the first four months of the present year the epidemic struggled to establish itself without success, but as the year wore on it began to make greater way. In August, fifteen cases were admitted into the Fever Hospital. By September the number had risen to thirty-four. In October one hundred and twenty-three cases were admitted, and during the first nine days of the present month no less than seventy-three cases were admitted. This rate of progression is alarming. The only point of view from which it presents a favourable aspect is its mortality. This rarely exceeds five per cent. of the attacks. But the period of convalescence is prolonged, and the bodily weakness in which it leaves the patient is so great that typhus is very likely to supervene.

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TO CORRESPONDENTS.

"A Barrister."—We have no space for his communication.

"J. Livesey."—Next week.

The Nonconformist.

WEDNESDAY, NOVEMBER 17, 1869.

SUMMARY.

BEFORE the lapse of another week the vacant seats for Paris will have been filled up. There is a manifest reaction against the Destructives. M. Rochefort has talked himself into contempt, and is to be opposed by M. Carnot, who receives the support of nineteen out of twenty of the Liberal journals. M. Ledru-Rollin's inflammatory appeals only excite derision. His consent to stand as a candidate without taking the oath is described by the Democratic *Séicle* as "a brutal appeal to revolution against universal suffrage," and we are led to expect that all the "non-jurors," save M. Rochefort, will be "left out in the cold." The revulsion against the incendiary proposals of these malcontents is shown in even a more marked manner by the manifesto of the Left, signed by some twenty-seven deputies. While vigorously opposing the Government, and demanding many sweeping reforms, the French Radicals now openly intimate their intention to pursue a constitutional course, and to make no appeal to force, unless an attempt should be made to stifle free discussion. The programme of the Left is of less consequence than their resolve to abide by a pacific policy. They are denounced as "traitors," but they are wisely trying to avert that military despotism which the "Irreconcileables" would unwittingly provoke. They will perfume combine on most occasions with the hundred odd of moderate Liberals, and the united party of progress must prove irresistible. The ultra-Imperialist papers in despair back up M. Rochefort. It is manifest that if society is not to be again "savaged" by Napoleon III. and street fusillades, responsible Government will soon be established. M. Emile Ollivier scornfully holds aloof from the Emperor's present advisers, and it is not improbable that the new year may find him installed as the head of a constitutional Cabinet.

Victor Emmanuel's strong constitution has been proof against both fever and phlebotomy. The King is already in a state of "full convalescence," and has been gladdened by the birth of a grandson, who commences life with the title of Prince of Naples, having been born in the southern capital. His Majesty's late alarming illness, the good fortune of Prince Humbert and his lady, and a liberal amnesty to political prisoners, have called forth a general expression of loyalty towards the royal house which will greatly strengthen the throne and the Government. A virtuous and exemplary Court alone is needed to give permanence to this popular regard, and in his later days Victor Emmanuel has it in his power to set an example to his subjects, which may make them forget a licentious past.

Mr. Gladstone and his colleagues have suspended their Cabinet meetings pending the production of some elaborate returns relative to the tenure of land in Ireland, and it may be noted that the *Times*, which lately patronised the Ulster tenant-right, has now discarded this panacea, and is again oracularly obscure. We

have, however, the assurance of Mr. Stansfeld, who, if not a Cabinet Minister, now occupies the responsible position of Financial Secretary of the Treasury, that the Government measure on this question will be characterised by the same honesty, the same courage, the same mastery at once of principles and details, the same comprehensive grasp, the same untiring labour and energy which conceived and passed the Irish Church Bill. The right hon. gentleman also hints at the probability of the licensing system being dealt with, "in some bold and comprehensive manner," so as somewhat "to check and to limit the facilities and the temptations to drink which are the ruin of so many homes." Mr. Forster also, who is in fact, if not in name, Minister of Education, has been presenting his "ideal" to some friends at Liverpool. He looks forward to the time, "not long hence, when we shall have the great masses of the people—the enormous mass of the people—in the receipt of elementary education, and when we shall have such facilities that every clever boy will have the advantage, if his parents will allow him to avail himself of it—first, of obtaining education at good secondary schools, and then, if he still shows the desire and ability, of being able to resort to the Universities." If there is nothing new in these anticipations of responsible members of the Government, they indicate that the Cabinet is as alive to the requirements of the country as it is assured of public support.

Mr. Disraeli, it is said, is prepared to accept the Ballot. Very likely—for Mr. Ward Hunt, his lieutenant, had already assented to the principle of secret voting in the Parliamentary Committee on Elections. But what Ballot is the Conservative leader ready to accept? Mr. Hunt's plan would

Keep the word of promise to the ear
But break it to the hope.

His scheme of secret voting and future publicity would not at all suit the Welsh Liberals, who met yesterday at Aberystwith to denounce political evictions in the Principality. That conference adopted a very practical way of furthering its object. A resolution was passed urging the necessity of a fund of 20,000*l.* for the purpose of compensating the victims of landlord tyranny, and before the meeting closed a goodly portion of that sum, was promised. Even the puissant Sir Watkin himself, could not long withstand this kind of pressure. Welsh landowners, who violate the first principles of constitutional freedom by treating their tenants as serfs, must be rather uncomfortable just now.

The Government have reinforced the Liberal element of the Upper House by the creation of a dozen new peers. Two English Catholics have, for the first time for generations past, been raised to the peerage, and the honour conferred on Sir John Acton, though slighted by the Catholic papers, will be specially welcome to the supporters of religious freedom. These new peerages—which will perhaps hardly ruffle the deep and placid conservatism of the Upper House—will create one or two Parliamentary vacancies. In fact, a dozen elections are pending. The polling for the Universities of Glasgow and Aberdeen is proceeding, and it would be grievous if that constituency should prefer a political partisan like Mr. Gordon to so capable, if moderate, a Liberal as Mr. Archibald Smith. A public meeting of Southwark electors having vetoed the strong claims of Sir Sydney Waterlow, the course seems to be again open. No constituency could so well afford to obtain the distinction of electing Mr. Odger, and thus providing the working classes with a tried and able representative of their own order in the House of Commons.

The trustees of the Peabody Fund have a great opportunity before them. That princely philanthropist has bequeathed another 150,000*l.* to the Fund for providing the poor of London with improved dwellings—making a total gift of half a million. With the resources at their command, the trustees might purchase and rebuild many an unhealthy court and alley, and thus provide cheaper homes than are available at their palatial model lodging-houses, and go on repeating the process till their whole capital was absorbed. On Friday there was a touching funeral service in Westminster Abbey in memory of Mr. Peabody, and his remains will be conveyed to America in the finest ship which the British navy can produce.

REACTIONARY PROCESSES.

LOOKING at the fruits of the first Session of the Householders' Parliament, at the steady majority by which Mr. Gladstone's Government was loyally supported in the House of Commons, and at the careful preparations now being made in connection with the business of the

coming year, it would seem reasonable to conclude that, for some time to come, a course of triumphant progress is open to the Liberal, or as we may more fitly denominate it, the national party. No doubt, there remains much hard work to be done. No doubt, severe contests will have to be fought, and formidable obstacles to the advance of Liberal legislation will have to be removed. But taking note only of those signs which have been wont to be considered indications of the prevailing currents of public opinion, a superficial observer might congratulate himself, or the reverse, according to his own political sympathies, upon the manifestations which public affairs in this country present, of an increasing tendency in the thoughts, sentiments, and conduct of the people, towards political and social amelioration. Nevertheless, are we not taking more for granted than we are warranted in doing, by the actual state of the case? Whilst we are intent upon watching signs and prognostications of progress, are we not overlooking, as beneath our regard, those of reaction? We have no wish to alarm our friends—we desire only to put them on the alert. We see nothing as yet foreshowing a dark and disastrous future, which may not by timely effort be speedily neutralised. But, if the causes which are now in active operation are permitted to work out unchecked their natural consequences, the day is not far distant when it will be discovered that the fair edifice we are engaged in raising rests upon a rotten foundation, and that, at the next General Election at furthest, the Government of which we are all so proud, the Liberal Parliamentary majority by which it is supported, and even the Constitutional rights the exercise of which have called both into existence, may crumble into dust before our eyes, and leave us to wonder how such things should be, till the conviction be forced upon us that corruption has eaten away the very foundations of national greatness.

The fact is, we believe, that a process is being deliberately and persistently put and kept in action, from year to year, with the view of debauching, by means of municipal contests, the political morality of a large section of Parliamentary voters. It may be, indeed, that such contests are not made to turn upon the opinions that men may hold upon the prominent questions of the day. So far, municipal elections may be a very uncertain test of the popularity or unpopularity of measures about to be brought under the notice of Parliament, or actually before it. But, if we may draw an inference from a large range of facts, brought to light in almost every part of the country, in connection with the late municipal struggles, we can hardly avoid the conclusion that Toryism has resolved upon fighting its next campaign with Liberalism by infusing into the conduct of municipal elections, wheresoever and whenever they may occur, a dominant party spirit, and by having resort, with a view to its ascendancy, to the most profligate and demoralising means of influence within reach. Its idea seems to be to gain possession of Town Councils, and of municipal offices, not exclusively for the sake of the direct political power which such possession will give it, but also, and perhaps chiefly, for the sake of associating with, and assimilating to the party, all the corruptible materials which household suffrage offers to their manipulation. Hence we find a lavish adoption at the last municipal elections, not in this or that borough only, but in a large majority of them, of the worst appliances and methods which disgraced our Parliamentary contests—open public-houses, beershop committees, free entertainments, barefaced bribery, and cloaked intimidation—resulting in bitter personal and party animosities, in inflammatory and abusive speeches, in senseless struggles, in breaches of the peace, and, what is worse than all, in the effacement of every principle and precept of political virtue from the consciences of a large number of the electors. Such a desecration of the machinery of municipal government, is inexplicable on any other hypothesis than that it is intended to bear upon Parliamentary elections; and it is manifest from the large sums expended in these local contests, often by candidates who have few available assets, that the sinews of war are provided by gentlemen with whom the triumph of their party has stronger recommendations than the peace, the order, and the general welfare of their respective boroughs.

Whoever will read with attention the evidence taken by the Parliamentary and Municipal Elections Committee of last Session, will be at no loss to understand how systematic and successful corruption in local struggles prepares the way for its triumph in Parliamentary contests, and how patriotism may be surely mined and sapped by processes seemingly applied to municipalism alone. The system is to reach the

heart of the citadel by means of a back door left open by the Constitution. There are no practical legal remedies by which to assail municipal profligacy with the remotest chance of success. The instrument of punishment invariably breaks off short in the hand of him who wields it. In too many instances, colour-blind Liberals yield to the temptation of meeting corruption with corruption, in which case victory is frequently more deplorable than defeat. But in many instances also, we hope, good Liberals feel themselves precluded from fighting their battles with poisoned weapons, and where their antagonists have no such qualms of conscience, they are doomed to fight in vain. It is now becoming pretty generally recognised by the party, that to purchase immediate results by immoral means is to hasten the overthrow of all that is most valuable in the Constitution, or, to use a vulgar proverb, is to "kill the goose which lays the golden eggs."

Her Majesty's Government, we trust, are not too preoccupied with other matters of importance to give this subject the attention which it demands; otherwise, it may chance that before they have provided a legislative remedy, the disease will have become incurable. If their own position is ever endangered, it will be endangered, not by the boldness of their measures, but by the rank corruption which gathers beneath their feet, and the rapid spread of which they appear to overlook. It will be difficult, no doubt, to extirpate this vicious and demoralising system, but, at least, they can reduce it, we should hope, to manageable proportions. The adoption of the Ballot will strike a heavy blow at the root of the evil. The prohibition of the use of public-houses to electoral committees, whether Parliamentary or municipal, the closing of those houses on the days of election, the non-publication of the state of polls until their close, the doing away with hustings nominations, the affixing of degrading penalties to the agents of bribery, and the appointment in every borough of a public responsible officer charged with the duty of prosecuting offences against electoral law—would powerfully operate to the diminution of the mischief, and, in course of time, inflict upon it such heavy disadvantage as to drain it of its vitality. But there is no time to be lost. Whatever is done should be done quickly. The loathsome malady is spreading. Its ravages are becoming every year more extensive. Let us hope that, if not in the Session, in next after that at latest, the foe will be grappled with; for, be it remembered that, lofty and fair as may be the Temple of Freedom, it must rest on clean and sound foundations, or it will soon totter to its fall.

THE GOVERNMENT AND THE UNIVERSITY TESTS BILL.

THE influential deputation which took advantage of the visit of the Right Hon. W. E. Forster, M.P., to Liverpool, to impress upon him the importance of making the University Tests Bill a Government measure, did good and timely service to the cause they so well represented. They failed, it is true, to extract from the Vice-President of the Council of Education any promise which would bind the Cabinet. Mr. Forster could not pledge himself to an undertaking which does not fall within his province. But the declaration of his personal sympathies with them was so unaffected and hearty, and his description of how the land lay with regard to the Bill was so clear, explicit, and encouraging, that the report of the interview between him and them can hardly fail of stimulating the exertions of those who have hitherto conducted the movement for University Reform.

We agree with the right hon. gentleman in thinking that the measure would have encountered much the same opposition in the House of Lords last Session if it had been laid before it as one for which the Government had made itself responsible. Considering the ecclesiastical sympathies which so largely govern the political sentiments and acts of the Upper House, it would perhaps have been unreasonable to expect that their Lordships should in one and the same Session pass the Irish Church Bill and the University Tests Abolition Bill. But it does not follow that Her Majesty's Ministers, by investing the latter measure next Session, with all the prestige that attaches to Government responsibility, may not give it just that additional impetus that it needs to overbear the opposition of the Peers. Besides ensuring for it a speedy progress through, and exit from, the House of Commons, the insertion of the Bill in the Ministerial programme, would tend to convince its opponents in both Houses that the time had arrived for settling the question to which it relates, and that to delay any further

its passing into law would be a waste of time and exertion to no purpose, or perhaps to worse.

As the measure now stands, we do not doubt that it can be passed next Session, should the Government take it in hand. But we are not fully convinced that the Bill as it stands, even if certain of being placed upon the Statute Book, ought to satisfy its promoters, or would satisfy the large Parliamentary majority at Mr. Gladstone's back. In the first place, owing entirely to the tentative character stamped upon it by the circumstances to which it owed its origin, it cannot be looked upon as a statesmanlike settlement of the question with which it deals. In the next place, it certainly falls short of expressing the wishes, we may almost say the fixed determination, of the greater number of the Liberal party in Parliament. It must undergo some modification of its clauses, both to bring it into harmony with the Endowed Schools Act, and also to render it operative as regards the opening of College Fellowships. It will be a mistake, we think, to preserve the permissive form of the Bill. We believe its friends, in one of the Universities at least, not only would feel no objection to its being made compulsory, but would prefer that it should be, unless the making it so would probably postpone its becoming law for an indefinite period.

The question therefore remains whether if the assent of the Government to the adoption of the Bill as its own can be assured, the friends of the measure would do wisely to insist upon gaining that tactical advantage by foregoing the still greater general advantage of making all its clauses compulsory in their operation. We are not authorised to speak for them, but we think we can pretty correctly shadow forth the views and wishes of the great body of Nonconformists. We believe that if needs be they would gladly risk the sacrifice of a year or two, in order that the settlement, when it is arrived at, may be satisfactory and final. The object at which they are aiming, in seeking to open college fellowships to intellectual merit irrespectively of religious faith, involves the principle of religious equality to which they attach the highest importance. In their view it is for the Legislature, and not for the Governing Bodies of Colleges, to decide when and how far that principle shall prevail. It does not consist with their self-respect to wait at the door of this or that college until the few men who have the regulation of its affairs shall please to decide whether they shall or shall not be admitted to its honours and its emoluments. If they must be kept out of College Fellowships, they would prefer being kept out by the settled policy of the nation, and not by the caprice or prejudice of different learned coteries. They know that, for some time to come, many, perhaps a majority, of the colleges of both Oxford and Cambridge would exclude them from privileges which even the Legislature had decided that they were entitled to share. Besides, they have learned by experience that, having taken up their stand upon a solid and well-defined principle, no adequate compensation is to be expected for the loss they would sustain from allowing their just demands to be frittered away by needless compromises. If it be right that they, as loyal subjects of Her Majesty, should have access to any advantages which the Universities can give them, it cannot but be right that such advantages shall be secured to them by the action of the Legislature, and not left to be determined by chances arising out of the temper, the party spirit, the local feelings, or the selfish interest of this or that particular ruling body. We earnestly trust, therefore, that the Bill will be made compulsory, and we are not without some hope that, even as a compulsory measure, it will be adopted by the Government.

PROSPECTS OF TRADE.

THE accounts from Lancashire and other manufacturing centres once more encourage the hope that the long depression of trade from which the country has been suffering for three years past is about to cease. We may be too sanguine. There have before been indications of a favourable change which have not in the end ripened into substantial improvement. Nor is this surprising. The ruin caused by the collapse of 1866-7 was too extensive to be quickly repaired. That calamity affected all classes of the community, gave a severe blow to the credit of the country, and brought about a general impoverishment which has greatly restricted the spending resources of the nation. Trade and commerce, if prosecuted on a more restricted scale, are on a sounder basis than was the case a few years ago. Then there was an extraordinary inflation, and a mania for joint-stock speculation,

which could not last. Such delusive mercantile success was unreal, and vanished during the catastrophe of 1866. We can as little desire as expect such a return of fictitious prosperity as would disappear before the first whirlwind, and leave us worse off than before; but there are also many reasons why we cannot hope that the industrial interests of the country will for some time to come attain any substantial development.

Confidence is a plant of slow growth, and the distrust which set in with the crisis of three years ago is far from being removed. There is not only a wholesome, but a morbid dislike of joint-stock enterprises. Even the best and soundest undertakings meet with scanty encouragement. The law has remarkably fostered this excessive caution by the protection it has afforded to reckless and improvident traders, and the facilities it has given to "liquidation." At a time when credit is at a low ebb, the honest merchant and manufacturer has been practically denied legitimate safeguards against roguery, and they naturally prefer to restrict their operations rather than run the risk of being cheated without a legal remedy. The new Bankruptcy Act will help to remove the scandal, and to rid the commercial world of the Micawbers and Montague Tiggs, who have hitherto been little checked by the law. This enactment comes into force with the new year, and will probably contribute largely to the restoration of credit.

The slow recovery of trade is, in no small measure, due to the exceptional state of the most important branch of our manufactures—the cotton trade. Eight years have passed away since the outbreak of the American civil war paralysed the industry of Lancashire, but the cotton trade is still depressed. Though we have increasing supplies of the staple from the Southern States and the yield in India has increased three-fold, the fact remains that the total production of cotton from all sources is too inadequate to allow of a reduction in price and an adequate profit to our manufacturers. As the *Times* put it the other day—"We actually do import as much raw cotton as ever, and we actually do export as many yards of manufactured stuff. We pay, it is true, many millions of pounds more for the material than we did formerly, but still we buy it and we work it up. Our trade has been done to some extent on losing terms—that is, more cotton has been spun and exported than foreign customers were prepared to buy." Enhanced prices, as well as the restricted power of buying, have limited the home market; and, to a considerable extent, French manufacturers meet us on equal terms abroad, if they do not supplant us altogether. Unless the main supply of cotton should again be drawn from the United States in adequate quantities, or unless it be found possible to assimilate the length of the staple in both India and America, the industry of Lancashire cannot be expected to recover its former elasticity. But whether the renewed activity of our cotton mills is the result of temporary causes, or the sign of a radical recovery, it is not easy to determine.

While we are impatiently looking for a revival of trade, it ought not to be forgotten that the progress of scientific discovery and mechanical invention is, for a time at least, a drag upon our progress. The increasing facilities of production lead to over production. Machinery enables us to multiply many-fold the woollen and linen as well as cotton goods we can offer to the world. But neither steam nor machinery can create markets wide enough for our accumulating wares. In due time they may be opened, but we cannot afford to wait. One day we witness "gluts"; the next day we have to deplore machinery stopped, or the adoption of short time. Railway and steamboat facilities, electric telegraphs circling the globe, and labour-saving inventions, mean industrial life at a high pressure and on a colossal scale. The stakes are high, the risks enormous, the disturbance to the even tenour of commercial progress perennial. Like the splendid Frankenstein we are almost in danger of being destroyed by what we have created.

But it is not machinery alone, but the claims of flesh and blood that need to be taken into account. Our artisans and operatives very reasonably demand a voice in the ultimate decision. While to so large an extent machinery is supplanting labour, our workers naturally strive to place the highest value on their industry, and, by their powers of combination, are able to give it a fictitious value. Trades unions, excellent as they are for defensive purposes, and as a protection against the tyranny of capital, may, by artificially raising the rate of wages, have the effect of checking prosperity and injuring the national interests of the country. They may transfer shipbuilding from the banks of the Thames to the Clyde; they may oblige

contractors to get work done abroad, and more cheaply, than should be done at home; they may supply foreign competitors with gratuitous facilities for supplanting us in the markets of the world. "We have no longer a monopoly of railways, of superior skill, or even of fuel and minerals. Immense coalfields are now worked in Germany; Belgium beats us in the cheap manufacture of iron; Russia and India as well as America, north and south, can boast of their cotton mills. "Only in rough manufactures," as the *Times* says, "does the English workman now hold his own. In skilled labour our uneducated operatives can no longer compete with the artisans of the continent and the United States. We are being outstripped in the race," and are weighted with the rising demands of our workmen, which whether reasonable or not, hinder our progress.

If the commercial supremacy of England is at an end, we have nevertheless advantages that will enable us to keep the field, and maintain a great trade. But the conflict is now more arduous, the prospect of unchecked prosperity more clouded. The anomalous condition of our largest textile manufacture can only be slowly redressed, and it requires time to overcome the injurious effects of over production in many other branches of industry besides the cotton trade. We produce too fast for the wants of the world, and trade combinations tend to restrict our command of markets which foreign competition already threatens. Hence recovery must be slow, if we are fortunate enough to recover at all. We want more cotton and new markets, a more cordial co-operation between capital and labour, lighter taxation, less luxurious habits, and higher cultivation, ere we can reasonably expect the sunshine of prosperity again to smile on our industrial pathway. But we do not want to return to the exploded nostrum of protection under the guise of reciprocity—the quack substitute for that wholesome medicine which is extracted from bitter experience and Providential discipline.

THE SUEZ CANAL.

The dreams of the past are rapidly becoming the facts of the present. It almost seems as if men, desirous of emulating the First Napoleon, were anxious to forget that there existed such a word as "impossible." Recent as are the startling marvels of the railway and the electric telegraph, they have already ceased to be regarded as wonders. We lay down submarine cables between England and America as coolly and quietly as if such matters were things of every-day occurrence. In the same indifferent spirit we talk of forming a tunnel between the coasts of England and France, of constructing telegraphic lines to Australia, and of getting up pleasure parties for the Nile. Think of the Lion-hearted Richard purchasing an excursion-ticket of Mr. Cook; or the chivalrous Saladin dispensing his hospitalities to a troop of sandwich-eating, note-taking, talkative tourists! This is certainly an age of progress, in things material as well as social, and were an illustration of the same required, none more appropriate could be afforded than that furnished by the completion of the Suez Canal, which, should no mishap intervene, is this day to be formally opened with befitting pomp and gorgeous ceremony in presence of the official representatives of nearly every European nation. No such assemblage has been brought together on the soil of Egypt in modern times. We must gaze down the obscure vistas of the past for a parallel, to the time when the land of the Pharaohs was overrun by the victorious arms of the Roman Legions, and as we do so, the stronger and more apparent becomes the strange contrast between the past and the present. The modern Frenchman, borrowing a lesson from English energy and enterprise, has just transformed into a palpable and substantial reality the brilliant day-dream of more than twenty-five centuries. By the successful establishment of an unbroken line of water communication between the Mediterranean and Red Seas, Ferdinand de Lesseps has conferred more of real and lasting glory and renown on the name of his native country than has ever been gained by the conquests of her soldiers or the triumphs of her diplomatists. The outward signs of the arts of peace have, for once, proved more stupendous, more impressive on the popular imagination, than those of the arts of war. Will it lead to the Gaul attaching more value to the ploughshare and the reaping-hook than to the sword or bayonet; to the scream of the locomotive, than to the angry snort of the war-charger? Who knows? Stranger revolutions than this have come to pass.

The value of direct water communication across the comparatively narrow strip of sandy desert which separates the Mediterranean Sea from the Red

Sea, was understood so long back as the days of the Pharaohs, but those powerful sovereigns—the builders of the gigantic pyramids which suddenly rise from the burning sands—never ventured to think of a direct canal from sea to sea; their idea was to render the waters of the Nile navigable to a point nearest to the Red Sea, and to construct a canal from thence. Herodotus tells us that this canal was commenced by Necos, the son of Psammoticus, towards the middle of the seventh century before the Christian era, and that it was concluded under Darius, son of Hystaspes, a period of nearly one hundred years having been occupied in the work. The length of this canal was about 103 miles, its depth averaging ten feet, and its greatest width being forty feet. By its means the largest vessels of that period—the *trireme*, or three-oared galleys—were enabled to proceed direct from the Mediterranean to the shores of India. With the decay of Egyptian power and greatness, the canal fell into disuse, and became choked up with sand. The Roman Emperors, especially Adrian, effected many repairs to the canal, their example being followed by the Caliphs. About the eighth century after Christ, the greater part of the canal was destroyed during a widely-spread revolt, and the Western nations, notably Spain and Portugal, had to seek another route to India, a circumstance which ultimately led to the discovery of America by Columbus, and the first voyage round the Cape of Good Hope by Vasco de Gama. When the French Expedition, in 1798, landed on the shores of Egypt, the idea of restoring the ancient water communication between the Mediterranean and Red Seas at once presented itself to the observant mind of Napoleon, who saw in the realisation of this stupendous project the establishment of a new highway to India, over which England—then considered as the implacable enemy of France—would possess no control.

The force of circumstances prevented Napoleon from attempting to execute his cherished plan, and so the matter rested until 1831, when M. de Lesseps being in Egypt, had his thoughts directed to the immense importance of establishing a more rapid communication between Europe and the East, by means of a canal between the two seas. Thenceforth the Suez Canal became the one idea of M. de Lesseps' life. The projector had, from the very first, to battle with every imaginable obstacle. He was declared to be a visionary, some said he was only fit for a madhouse, others denounced him as a scheming impostor, a few regarded him as a self-deluded tool in the hands of ambitious politicians, scarcely any had faith in the possible completion of his projects. But the indomitable Frenchman was not to be balked. Day after day, month after month, year after year, he steadily "pegged away" at his subject. Slowly the current of public opinion began to turn at last in his favour. Procuring the requisite concessions from the Egyptian Viceroy, M. de Lesseps commenced forming the "Universal Maritime Suez Canal Company," and in April, 1859, the first European workmen engaged by the Company arrived in Egypt. Long after the works were fairly in progress, nay, up to the present year, many of the English newspapers persisted in regarding the scheme as one doomed to failure. However, the work steadily went on, and as each year slipped by, the termination of the gigantic task approached nearer and nearer. Commencing at Port Said, in the Mediterranean, the Canal crosses the shallow waters of Lake Menzaleh, then passing a tract of low sandy soil, and intersecting the caravan route from Cairo to Syria, it reaches Lake Ballah. Thence it proceeds across an elevated region, composed mainly of enormous sandhills, and called the Steppe of El Guisar, until it reaches Ismailia, where it meets the fresh-water canal from Zagazig, which thenceforth accompanies it to Suez, the supply to Port Said being conveyed in iron pipes. The construction of this fresh-water canal was necessary, no drinkable water being otherwise procurable on the route. In its construction part of the ancient maritime canal was utilised. At Ismailia the Canal crosses Lake Timsah, to the west of which is the valley of Goshen; then, passing the Steppe of Serapium, it enters the Bitter Lakes. It is believed that the Red Sea anciently extended to this point, and that it was here the Jews passed in their flight from Egypt, when Pharaoh and his hosts were drowned. Emerging from the Bitter Lakes, the Canal crosses the Desert of Chalouf, continuing an unbroken course until it reaches Suez.

It is difficult, without entering into lengthened descriptions, to afford any adequate idea of the marvels of this wondrous feat of human ingenuity, how at Ismailia the desert has literally been made to smile with gardens, how busy towns are to be found

where but a few years ago all was solitude and silence, or how the European and the Oriental find themselves brought together to an extent which even yet seems incredible. The opening of the new highway to the East seems destined to bring new life to the cities of the Mediterranean. In many a half-ruined and almost desolate port, the words of hope are being heard, and people speak of a coming time when the commercial glories of Venice, Genoa, and other maritime cities of southern Europe shall no more be things of the past. These anticipations may or may not be realised, but there can be no doubt that the success of the new water-passage between the two seas signifies a revolution in much of our commercial business. Russia evidently regards the Suez route as affording the long-desired means of communication between the dominions of the Czar and India and Central Asia, and Russian steamers will shortly be plying between Odessa and India. The Germans are organising a fleet of steamers to run from Trieste to India and Australia. Italy is moving in the same direction, nor is France apathetic. But England—with her steady perseverance and will of iron—is not to be put down by the rivalry of foreign nations. The Liverpool shipowners have already directed their attention to the new route, and in a few days a regular line of steamers will have become established for the purpose of running to and from that port, via Suez, to Bombay. Steamers are also actually being advertised to leave London early in December for Japan via the new Canal. Everything betokens a coming outburst of commercial activity in Europe, and this country is not likely to be last in the race. What the final results may be the hand of time alone can unfold. The work of Ferdinand de Lesseps appears destined to effect more than its promoter ever dreamed of. Will it tend to bind together yet more closely the nations of Europe? Will it prepare the way for a rebound of population from the West to the East, or the more rapid peopling of Australia? Who can tell? A new chapter has been opened in the political and social history of civilised man, but there are none among us who may hope for life to witness the end thereof.

"PENNY DINNERS."

A CORRESPONDENT points out that Penny Dinners, though a comparatively new feature in London life, are by no means unknown elsewhere, though not carried on exactly on the same principle as those of Mr. Tallerman, referred to in our article last week. In Glasgow, long ago, and recently in Bradford, the experiment has been successfully tried. Mr. Corbett, a wealthy merchant of Glasgow, started cheap dinners as far back as 1862, not from "charitable motives," but as a "mercantile speculation"—and that with beef and mutton at the prices which rule in our home markets. Ever since he started it, it has been a *paying business*. He has now handed it over to the man who managed it for him, and it is now one of the most profitable concerns of the kind in Glasgow. Some few months ago a public meeting was held at Bradford in reference to the social improvement of the people, and with a view to counteract the baneful effects of beerhouses, singing saloons, and the like. Shortly after this meeting, Mr. Angus Holden, one of the leading and most enterprising citizens of the borough, paid a visit to Glasgow, fully investigated Mr. Corbett's system, and, as the result, decided on introducing cooking depots on the Glasgow principle into Bradford. We are glad to learn that the experiment has been so far promising. Mr. Holden has now two places opened—one in Brick-lane, and the other in Godwin-street, and he is about to erect a third in the neighbourhood of Manchester-road. Though these cheap dining places in Bradford cannot be said to be based on the *almoestry* principle, they are a great boon to the working classes of the town, who frequent them with a feeling of perfect independence. We subjoin the principal bill of fare, in the belief that it may be useful information to other places:—

BOWL OF BROTH, 1d.; BOWL OF SOUP, 1d.; BOWL OF PORRIDGE, 1d.; PLATE OF POTATOES, 1d.; CUP OF COFFEE, 1d.; CUP OF TEA, 1d.; BREAD AND BUTTER, 1d.; BISCUIT AND CHEESE, 1d.; BOILED EGGS, 1d.

BREAKFAST, 3d., as follows:—Bowl of porridge, basin of milk, cup of tea or coffee, roll and butter.

DINNER, 6d.—Bowl of broth or soup, and slice of bread; plate of beef, boiled or stewed; plate of potatoes; plum, rice, or Yorkshire pudding.

DINNER, 7d.—Same as above, only roast beef instead of boiled or stewed ditto.

DRINKS.—Lemonade, 1d.; ginger-beer, 1d.; soda-water, 1d.; cider, 1d. per bottle.

Of course where meals are provided at so wonderfully cheap a rate, very great variety would not be practical. But everything at Bradford, as in Glasgow, is good, indeed, of the very best quality, not surpassed in the first hotels, the motto being to

provide large quantities of given articles, which will be consumed by large numbers—small profits and quick returns. Payment is made on entering, and no credit is given. These dining places have been too recently established to allow of a decided opinion being formed, but there is every reason to believe that they will be successful, and that Mr. Holden's benevolent purpose in starting them will be fully realised.

Foreign and Colonial.

FRANCE.

The Paris elections take place on the 21st. M. Ledru-Rollin has written a letter to the *Reveil*, dated London, November 7, in which he explains his reasons for standing as a non-juring candidate for Paris. He says that he regards the oath to the Empire as a danger, and thinks that to take it would be to forward Parliamentarism, which he describes as the rule of cast and aristocratic privilege, and the opponent of democracy. M. Ledru-Rollin explains that he refuses to take the oath to the Empire now just as in 1848 he refused to drink the health of Louis Philippe at Lille, and he calls upon the electors to trust to his experience, believing as he does that events will justify the course he is adopting. He moreover thinks that, if 100,000 electors enter a protest against the oath by voting for him, they cannot be said to abstain from political action. The manifesto is said to have produced very little effect in Paris, and it is spoken of favourably only by the *Rappel*, the *Reveil*, and the *Reforme*. The rest of the French papers, including the *Débats*, the *Temps*, the *Sidèle*, and the *Avenir National*, criticise it in no indulgent terms. The *Temps*, in an article by its chief editor, M. Neffitzer, characterises the address as nothing but a brutal appeal to revolution against universal suffrage.

It is authoritatively stated that M. Ledru-Rollin has declined to go to Paris, as his presence there might provoke disturbances, the responsibility of which he would not take upon himself. He adds, however, that if elected he would perhaps take his seat. M. Rochefort, who has been over to London to see M. Rollin, said at a meeting the other night, "I saw that that man was not equal to his mission." There has been some talk of proposing M. Louis Blanc, but he declines to leave London.

Many electoral meetings are being held in Paris. At one of them on Sunday a speaker, who expressed the opinion that M. Rochefort was very unfit to be a deputy, owing to his ignorance of political and social questions, was hissed and hooted, and had to be protected to the door when he left the room.

M. Carnot, who refused the first requisition, has changed his mind, and now comes forward in his old circumscription (the first) against Rochefort. He will meet with a good deal of support. His cause is advocated by the *Débats*, *Sidèle*, *Liberté*, *Temps*, *Avenir National*, *Opinion Nationale*, *National*, &c., and on his committee are found the names of men who sat on Gambetta's committee when that gentleman was preferred to M. Carnot in May last. "But," says a correspondent of the *Daily News*, "I do not think he has any chance of success. Nothing that has been or can be said in disparagement of Rochefort on account of his *gaminerie*, his notorious want of the elements of a solid education, and the laxity of his principles, will efface from the Parisian mind admiration of his pluck." The same writer says:—

I feel confident in my diagnosis of the pulse of Paris when I say that no violent movement on behalf of such insane ideas is to be feared. In the first place, I venture to predict positively that the non-jurors, Ledru-Rollin, Félix Pyat, and Barbès, will not only not be supported by a sufficient number of "null and void" votes to enable them to assert that they are morally elected, but that they will be "left out in the cold," utterly defeated and irreparably ridiculed and damaged. Should this my impression be wrong, and there should be returned bulletins *nuls* in sufficient numbers to indicate that the constituencies meant to return the non-juring candidates, I am utterly unable to share the fears of those who apprehend danger from M. Ledru-Rollin and the two other non-jurors appearing with a mighty following at the doors of the Corps Législatif to take their seats. The vast majority of Parisians are no doubt hostile to the Imperial Government as hitherto practised. But they are too conscious of their strength to get themselves shot down for the honour and glory of M. Ledru-Rollin, who has been in exile twenty years, and who is consequently not known even by sight by Frenchmen under thirty years old.

It is expected that before Christmas a *tiers parti* Ministry will be formed, of which M. Emile Olivier will be the head. According to report, it was intimated to M. Olivier that the Emperor would be happy to offer him any portfolio he pleased, provided M. de Forcade La Roquette remained Minister of the Interior. The coming man made the haughty answer, "I aspire to be the first Minister of the Parliamentary Government; I will not be the last under a personal one."

Gambetta, who was the hero of the Reds of Marseilles at the general election, has lost the confidence of his supporters, who now declare that he is not only in bad health, but has sold himself, and is incompetent.

The great champion of protection, M. Pouyer-Quertier, formerly member for Rouen, and owner of half that town, has consented to stand for Paris on Conservative principles, and will come forward for the third electoral district.

The Paris correspondent of the *Post* is strongly

disposed to think that the French Protectionist party have sufficient strength in the Chambers to carry their object, the modification of the commercial treaty with England.

At a Protectionist meeting, which has just been held in Lille, two thousand persons being present, resolutions against the continuance in force of the commercial treaties were carried by acclamation.

The *Chevalier de Maison Rouge*, a long "historical" drama, by Alexandre Dumas, sen., has just been reproduced in Paris, at the Porte St. Martin Theatre. Considerable political interest is attached to the revival, owing to the fact that the piece, which was first played in 1847, has been forbidden ever since the *coup d'état*. Not the slightest disturbance or display of public feeling occurred, however, at the representation. There was applause, but with this was blundering, and some laughter. Even the famous chorus of the Girondins, "Mourir pour la Patrie," which became so popular in 1848, created scarcely any effect.

An official decree has been issued regulating the relations between the Government and the Senate, the Legislative Body, and the Council of State. From this decree it appears that Ministers are to remain, as before the Senatus-Consultum, simple clerks of the executive power. All the bills drawn up in the various Ministerial departments are to be submitted to the Emperor, who will either hand them over to the President of the Council of State himself or charge the Minister with this formality. After the examination of the bills by the Council of State, they will not be returned to the Minister, but to the Emperor, and will be transmitted by his Majesty to the Corps Législatif.

A Council of Ministers was held at Compiègne on Sunday. Afterwards the Emperor proceeded on horseback to the Park and reviewed the regiments of Zouaves and Carabiniers of the guards.

It is stated that the Emperor signed a decree last week nominating M. de Lesseps Duke of Sues, and that this decree will be made public by the Empress on the day of the inauguration.

A manifesto, bearing the signatures of twenty-seven Deputies of the Left, among whom are MM. Gambetta, Bancal, Jules Favre, and Ernest Picard, has been published pointing out the interpellations and reforms which the members of that party intend to introduce in the Legislative Body. It asks the suppression of the law by which every man on attaining his majority is called to the army, demands that the right of declaring war should be subject to the national will, and points to universal suffrage as the means by which the renovation of the country is to be attained. In conclusion, the manifesto says:—

"The nation must be freed simultaneously from the monarchical compromises which corrupt it and from the democratic violence by which it is degraded."

The Prussian ambassador, Baron Werther, when presenting his credentials to the Emperor on Monday, said:—"By using all my efforts to maintain and cement the friendly relations and good understanding which so happily exist between the Courts and the Governments of France and Prussia, and also of the North German Confederation, and which, based upon mutual interests the two countries so cordially desire to develop, I shall only be obeying the express wish of my Sovereign." The Emperor replied—"I appreciate the sentiments which you have expressed to me in the name of your Sovereign. Like him, I wish to maintain good relations between the two Governments, and the development of friendly relations between Prussia, the North German Confederation, and France. I cannot but congratulate myself on the choice made by the King in sending you to Paris, and I beg you to rely upon the kindly reception you will find amongst us."

M. Magne is said to have enlightened the Cabinet Council on the subject of the finance of the country, and to have declared that the receipts will exceed the expenses by 40,000,000 francs.

M. de Kératry, the projector of "the 26th of October," intends when Parliament meets to call the attention of the Chamber to the 25,000,000 francs paid annually to the Chief of the State. Seeing that the President of the United States keeps up the White House and his dignity on 300,000 francs, M. de Kératry thinks that the salary of the Emperor might at least be reduced to 12,000,000 francs, which would leave a very fair margin in favour of the French Sovereign.

ITALY.

The health of the King of Italy has so far improved that no further bulletins will be issued. He is now able to sign decrees, and is said to be in "full convalescence."

The Princess Margherita of Italy has given birth to a son, who has received the names of Victor Emmanuel Ferdinand, and the title of Prince of Naples. Her Royal Highness had journeyed to Naples specially for her confinement, and so confidently was the birth of a son anticipated that the title was decided beforehand. There was an enthusiastic popular demonstration at Naples in connection with the auspicious event. Congratulatory telegrams are reaching Prince Humbert and the Princess from all parts of Italy, and from the European sovereigns.

The Pope went on the 4th of November to the Church of San Carlo, according to immemorial usage, and was received at the door by Cardinal Borromeo. A very large crowd assembled, the Queen of Wurtemberg and the Grand Duchess being present at the Mass, at which the Pope attended. On leaving the church the Pope was loudly cheered by the crowd assembled on the piazza and in the surrounding balconies. The health of his Holiness continues good in spite of his age and the fatigues he undergoes. On the 8th of November, he received a great number of

persons both in public and private audience. This will probably be the last lay audience which he holds this year, as he will henceforward be entirely occupied in receiving the ecclesiastical dignitaries coming for the Council. It is said that Pius IX. has been persuaded by the Jesuit fathers to prepare a bull which, in case of his death during the sitting of the Council, shall make known the arrangements he wished to be carried out, and his instructions for the government of the Church.

A Royal decree has been issued granting an amnesty to political offenders and to persons implicated in the grain tax riots. This act of clemency will avoid a possible difficulty with Garibaldi, whose son-in-law is in prison.

Some time ago there was an alleged attempt to assassinate Major Lobbia, a deputy who was about to bring forward a motion in the Chambers relative to corrupt practices in connection with government contracts and loans. A committee investigated the whole subject, and not only found the charges to be groundless, but received evidence which led to the belief that no attempt was made on the Major's life, but that his wounds were inflicted by his own hands, or by the hands of friends. The matter has been before the Tribunal of Florence, which has condemned Major Lobbia to one year's military imprisonment, Signor Martinati to six months' ordinary imprisonment, and Signori Caregnato and Novelli to three months' imprisonment each; Signor Benelli has been acquitted.

The Italian papers state when Victor Emmanuel wished to receive the sacrament the other day, his chaplain, acting under orders from the Archbishop of Pisa, requested his Majesty to promise first, in writing and in the presence of two witnesses, to repeal all the laws he had sanctioned against the Church. Victor Emmanuel, according to the *Gazzetta d'Italia*, said in reply, "I have lived as a Christian in the faith of my ancestors, and in the same faith I am prepared to die; as a King, following the example of my fathers, I have done what my conscience as a sovereign enjoined me to do for the good of my country." Finding the King firm, the chaplain gave way, and administered the sacrament. The Archbishop still insisting on a retraction, Victor Emmanuel said he would not talk upon politics just then, and referred him to the Ministers who were in the palace.

SPAIN.

General Prim has informed the Cortes that the Deputies Caimo and Suner have been condemned to death. The Deputy Ameller has been condemned to perpetual exile, and the Deputy Serradilla to twelve years' confinement. Admiral Topete has been elected Vice-President of the Cortes by 133 votes against five. The Minister Becerra, in replying to questions from the Porto Rico Deputies in the Cortes, said that next week he would read the projected Constitution for that island, treating it not as a colony, like the relation of Canada to England, but as a Spanish province. He condemned slavery, which he said must be gradually abolished, with indemnification to owners. The Porto Rico Deputies spoke in favour of abolition.

Private despatches from Madrid, received by the *Paris Patrie*, state that in consequence of the decision taken by Marshal Prim and his friends, to abandon the candidature of a prince under age, the question of a union between Spain and Portugal is about to be taken into consideration again on a fresh basis. The Marshal, it is stated, had a long interview with the members of the Provisional Government on the 7th inst., and offered to go to Lisbon to arrange matters. It is hoped that the proposed Iberian Union will obtain at least 200 votes in the Cortes, while the candidature of the Duke of Genoa never reached the 169 necessary to constitute the legal majority. Besides being warmly supported by England, it is asserted that the Iberian Union is greatly favoured by Italy. In Spain and Portugal the people are opposed to the project, but it is hoped that they will be induced to accept accomplished facts.

According to a rumour at Madrid, the Italian Government refuses its assent to the nomination of the Duke of Genoa to the throne of Spain. Senor Castellar, the Republican deputy, is about to attack that Prince's candidature in the Cortes; General Dulce has written a letter in favour of the Duke de Montpensier; and the Unionists declare that they will not accept a candidate under age. Commenting upon the news, the *Paris Temps* says:—"Everything in reality is impossible just now in Spain; the republic, because there are not enough republicans; the monarchy, because no party is strong enough to appoint a king. Unless a *coup d'état* or a victorious revolution occurs, Spain will probably remain provisionally an irregular republic under the name of a monarchy."

EGYPT.

A despatch from Port Said, dated Monday, says:—"The Emperor of Austria, the Crown Prince of Prussia, and Prince Louis of Hesse arrived here today, when they were received with the salutes customary to their rank. The illustrious guests at once exchanged visits with the Khedive. The British iron-clads *Bellerophon*, *Caledonia*, and another of her Majesty's ships have arrived off this port. The Khedive has invested M. de Lesseps with the Grand Cross of the Order of the Osmanli."

A telegram of Monday evening says:—"The festivities in connection with the opening of the Suez Canal have commenced in earnest. The whole town and harbour are magnificently illuminated, the tops of the houses, the streets, and the ships in harbour being covered with lines of lamps. To-night the

water is alive with boats *en route* to a grand ball, which is being given by the Khedive on board his magnificent yacht."

The Empress of the French arrived yesterday morning. Opening religious services, to which ministers of all creeds were invited, were performed in two new temples—one Christian, the other Mahomedan. Her Majesty's ships Royal Oak and Prince Consort went ashore on Sunday, and were with great difficulty floated on Monday evening. A flotilla, consisting of about fifty vessels, none of whom will draw more than fifteen feet of water, was about to start for the canal. The weather continues magnificent.

FOREIGN MISCELLANY.

Mr. Amos Kendall died at Washington on Friday aged 50.

The Crown Prince of Prussia has been enthusiastically received in the Lebanon.

The Empress of the French has returned to Alexandria.

SIMPLYANT.—Almost every thriving town of 1,000 inhabitants in Alabama and Mississippi is building a cotton mill.—*Philadelphia Ledger.*

Le Figaro says that the Peace Society of Paris have given a banquet to Sir Henry Richard, M.P., secretary of the English Peace Society.

The editor of the *Utah Reporter* has been beaten almost to death at Brigham city, it is surmised, on account of articles in his paper against polygamy.

The Provisional Government in Paraguay has drawn up the draft of a new Constitution, by the provisions of which slavery is declared to be abolished.

The Commissioners sent by the Government of New Zealand to confer with the Imperial Government on the affairs of that colony will, in all probability, be Mr. Dillon Bell and Dr. Featherston. The last-named gentleman is superintendent of the province of Wellington.

The Greek Ministry has received a vote of confidence from the Chamber of Deputies. The division list showed 85 members to be in favour of the Government, while only two votes were recorded in opposition. The remaining deputies abstained from voting.

THE SUM CANAL.—A special telegram in the *Daily News* states that a rock eighty feet long has been discovered near Ismailia, and that as it proved an obstacle to dredging it is being removed by blasting.

RAILWAY ACCIDENT IN AMERICA.—A Philadelphia telegram to the *Times* reports a collision on the West Pacific Railway, near San Francisco, on Tuesday. Fourteen killed, and from thirty to fifty wounded. Train completely smashed.

THE OUTBREAK IN RUSSIA.—The city of Kiev, in Russia, has been visited by a severe outbreak of cholera; and, by the last accounts, the number of victims was daily increasing. Out of sixty persons attacked by the disease forty-one have died, and in some cases death ensued in three hours. A special hospital for cholera cases has been opened in the town.

THE WAR IN PARAGUAY.—According to the latest advice warlike operations have recommenced in Paraguay. The Generalissimus of the Allied Forces, Count d'Eu, started from Rosario on the 8th, and the vanguard of the army occupied St. Joaquin on the 20th of last month. Despatches report that eighty persons have been shot by order of Lopez, in consequence of complicity in a real or fancied conspiracy.

THE CHURCH AND THE PRESS IN BELGIUM.—The *Bois du Parlement* contains the following statement:—"The Archbishop of Malines has just drawn up a pastoral letter against the Liberal press and lay instruction of so violent a nature that the clergy of the diocese hesitate to read it from the pulpit. We learn, however, that the curé of the Béguinage at Brussels read this document last week to his parishioners, and that it was heard with intense indignation."

A NEW RECIPROCITY TREATY.—Negotiations have for some time been in progress between the Governments of the United States and of the Dominion of Canada, for a new Reciprocity Treaty. It is now stated that the Hon. John Rose has settled with Mr. Fish the basis of a treaty. This was done with the view to the draft of the proposed new treaty being approved by Congress and by the Dominion Parliament during their next session, so that its provisions might take effect at an early date next spring.

A JAPANESE PROTEST AGAINST CHRISTIANITY.—The *Independent Rejoice* says that the following protest is being extensively circulated in Japan. It purports to be signed by a number of Bonzes, or Buddhist bishops:—"The perverse religion of Jesus, the teacher from Heaven, is a calamity which menaces the empire. It is useless to repeat it once again, and for a long time there have been everywhere protests borne against it. In spite of that, the fools who submit themselves to this doctrine, are found in no small number among the populace. Furthermore, the men of foreign countries seek in every way to propagate it, and it is difficult to say that they will not resort to violence and force of arms. We have learned that the Mikado is full of anxiety on this subject. We are profoundly afflicted about it, and with the desire of bringing to bear a perpetual prohibition against this doctrine, we, most unworthy as we are, who have already with Buddhism made the strength of Japan, are determined to live and die with the empire; and, despite our unpopularity, are resolved to serve it at the cost even of our lives. For this reason, we beg and request

upon our knees that this protest may be published and posted everywhere."

THE RESULTS OF PAINTING.—Ten years ago, the manufacture of marine engines was one of the chief industries of New York, and the shipbuilding trade was active, prosperous, and growing to great magnitude. To-day, with the single exception of the establishment which has the contract of making the machinery for the thirty Spanish gunboats, there is not a solitary marine engine or iron steamship in course of construction in New York. Along the East River there are hundreds of acres of ground covered with iron works (fitted up with the best and most costly machinery, and capable of turning out as fine a fleet of iron ships as any one could wish to see) now lying idle and deserted, rusting and rotting away.

The Altaire Iron Works, where the Collins line of steamships was built, and which constructed a large number of excellent engines for naval vessels during the war, have been turned into a horse stable; the Fulton works are selling their shops and machinery, models and stock, for whatever they may bring; the Elms works have been wholly idle for fifteen months, and are now doing a small business in the way of iron houses; the Neptune works are turned into a saw mill; the Quintard works are doing a little repairing; and the Morgan works are idle.

The latter used to employ 2,000 men; they now have only seventy-five employed on railway work and other transitory jobs. The great cause of this sad stagnation—which exists not only here but all over the country wherever shipbuilding was once carried on—is, of course, the tariff. It imposes a duty on every imported article that enters into the construction of a vessel; and by the duty on foreign iron enables the Pennsylvania producers of that article to exact from consumers a price which would make an iron ship of 3,100 tons cost \$8,000 dols. more in New York than on the Clyde. A propeller of this capacity would contain 2,400,000 lbs. of plate iron, on which the duty, which is simply the tax paid for the benefit of the Pennsylvania ironmasters, would be 48,000 dols.; the duty on 1,200,000 lbs. of angle-iron, beams, &c., would be 20,400 dols.; on 182,000 lbs. of anchors, chains, rigging, &c., 5,225 dols.; on brass, lead, copper, &c., 245 dols. The boilers and machinery would weigh 1,925,000 lbs., and pay a duty of 32,425 dols. The total cost of the ship would be \$40,000 dols., of which 105,455 dols. is for duties. If the duties were removed, the ship could be built here for \$34,545 dols. in currency, and the cost of building the same ship on the Clyde would be, in the opinion of the New York shipbuilders, \$52,000 dols. in currency. But the people who want ships go where they can buy them the cheapest. Clyde-built ships fill the docks of New York, and American shipbuilding has been protected to death.—*Letter from New York.*

THE FUNERAL OF MR. PEABODY.

The remains of Mr. Peabody were on Friday afternoon temporarily buried in Westminster Abbey. Long before the hour at which it was announced the funeral would start, crowds of persons, women largely predominating, assembled near Sir Curtis Lampson's dwelling in Eaton-square, where the distinguished philanthropist died. The roadway was kept clear by a body of police, but the crowd, although very dense in some places, was orderly in the extreme. The blinds of the mansions in the square and of Buckingham Palace were drawn, in sympathy with the occasion. In the square alone there were thousands of spectators congregated, and both sides of the route were also lined. The funeral procession organised in Eaton-square at half-past twelve, and slowly proceeded through the streets above mentioned to the Abbey. In addition to the numerous mourning coaches, there was a long array of closed carriages sent to show the respect of their owners to the deceased. The Queen's state carriage, with servants, whose gorgeous liveries were trimmed with grape, and who wore black scarves, was present, also that of the Prince of Wales, that of the Lord Mayor, the carriages of the two sheriffs, and under sheriff. These were all state carriages. Lady Franklin, the Duchess of Somerset, Miss Burdett Coutts, Lady Tenant, Marquis Townshend, and many other members of the nobility, sent their carriages. The spectators in the choir of the Abbey represented nearly all sections of English life—members of Parliament, authors, merchants, and ministers of all denominations. The Prime Minister, Lord Clarendon, and Mr. Stanfeld occupied prominent positions. The former part of the service took place in the choir, and then the coffin—black velvet, with silver mountings—was borne by ten men to the grave, which is but a few yards from the west entrance. The chief mourners were Sir Curtis Lampson, Mr. Charles Reed, M.P., Mr. Motley, the American Minister, and Mr. Moran, Secretary of Legation. At the grave the service—which was full choral—was concluded, and after the funeral hundreds pressed forward to read the inscription on the coffin, "George Peabody, Esq., born 18th Feb., 1795, at Danvers, Massachusetts. Died in London, 4th November, 1869." The temporary vault is draped in black cloth. The slight portion of the service that was not musical was read by Lord Thynne, the sub-dean, and he, with the precentor, minor canons, and vicars choral, led the procession both into the Abbey and from the choir to the grave. Amongst the group of spectators near the grave was the Rev. Thomas Binney, who subsequently walked out of Dean's Yard with the Prime Minister. During the remainder of the afternoon crowds were coming and going to obtain a sight of the grave.

The Queen was represented at the funeral by

General Grey. Before Mr. Peabody left England on his last visit to his native land, the Queen had expressed a strong wish to see him and have some conversation with him. The Queen, in fact, wrote a letter to him, requesting him to let her know of his return to England, whenever that should be. Immediately upon his arrival here, Mr. Peabody communicated the fact to her Majesty. The Queen was aware that he was in delicate health, and conveyed to him her wish that on her return from Balmoral he would visit her at Windsor, when, without being obliged to dine with her, or to go through anything which might be a fatigue to him, she could see him "quietly." When her Majesty was made aware of the serious accession of illness under which Mr. Peabody was labouring, the Queen then proposed to come and see him at Sir Curtis Lampson's house, in Eaton-square, where Mr. Peabody was staying. The rapid termination, however, of the disease rendered this, to her Majesty's deep regret, impossible.

Bells were tolled, religious services held, and other demonstrations of mourning made on Friday in Boston, Baltimore, Danvers, and other American cities during the time of the funeral in England.

On Sunday afternoon a funeral sermon in memory of the late Mr. Peabody was preached in Westminster Abbey by the Bishop of London. The right rev. prelate, who was listened to with the deepest attention by an immense congregation, paid an eloquent tribute to the virtues of the deceased philanthropist. The service concluded with the anthem, "When the ear heard him" (Handel); and, after the service, the "Dead March" in Saul was played by Mr. Turle, the organist; but nearly an hour elapsed before the Abbey was cleared of the immense multitude that had assembled. Other services were held on Sunday, and discourses delivered in memory of the lamented gentleman. At Bishopsgate Chapel, the Rev. T. Simons preached a sermon on "The life and deeds of the late G. Peabody, Esq." At St. James's Hall, at three in the afternoon, the Rev. Newman Hall preached a funeral sermon; and at half-past six in the evening the Rev. R. Roberts delivered a discourse with reference to the benevolent and estimable qualities of the deceased.

On Wednesday last, immediately after the Cabinet Council, a letter was addressed to Sir C. Lampson signifying the desire of the British Government to convey the remains of the late Mr. Peabody to the United States in a ship of the Royal Navy. It has since been decided that the remains of the lamented philanthropist shall be received at Portsmouth on Friday morning, the 26th inst., for conveyance to Portland, in the State of Maine. For this honourable office her Majesty's ship Monarch, a turret-ship of the most recent construction, and probably the most powerful vessel in her Majesty's navy, has been selected. She is under the command of Captain Commerell, V.C. and C.B. This arrangement was, of course, immediately communicated to the Government of the United States, and a telegram has been received from the President through Mr. Motley, the Minister of the United States in this country, announcing that the President will order an American vessel of war, if it can reach England in time, to act as a convoy to the Monarch on her mission to the United States.

The *English Independent* says Mr. Peabody was a Congregationalist, and on the occasion of his visit to his native city, Danvers, in August last, he united in the communion of the church assembling in the beautiful edifice built by him in memory of his mother, by whose side he is to lie.

Mr. Peabody has directed his executors to pay over to the trustees of the Peabody Donation Fund, for the erection of dwellings for the poor of London, the sum of £50,000, thereby making the whole amount given by him for this purpose £50,000.

A "LABOUR TEST" for able-bodied women in receipt of out-door relief is to be tried in one of the metropolitan unions. The test is to take the form of needlework, making and repairing such clothing as may be required in the workhouse.

THE POOR-LAW BOARD AND THE ST. PANCRAS GUARDIANS.—At the weekly meeting of the St. Pancras board of guardians, on Monday, a report was presented by the committee appointed to consider the proposal of the Poor Law Board, to take the school at Leavesden off the parish, and combine St. Pancras for school purposes, with the Central London School District, which has schools at Hanwell; also to combine St. Pancras, with a district which will accept half of the Highgate infirmary at half its cost and half its establishment charges. The committee recommended the guardians to accept the Board's proposal respecting the schools, but to request the Board to defer constituting the new sick district until other propositions, to be made by the guardians, had been considered. Some of the guardians complained that the adoption of the proposal would be nothing less than a "step to centralisation." Mr. Nodes, in answer to this, said he should vote for the report, even if it led to centralisation, for "the guardians might find that there was such a thing as nullification." The report was ultimately adopted by eleven to two. The action of the guardians was probably accelerated by the report that the Poor Law Board, in the exercise of the powers vested in them, had under consideration the advisability of issuing, with the authority of the Privy Council, a commission to supersede the present board of guardians, to carry out the provisions of the Poor Law Act in the parish of St. Pancras, until the matter can be brought under the consideration of Parliament.

Literature.

"BELIEF: WHAT IS IT?"*

(Second Notice.)

The method of investigation pursued in this book is, as we intimated in our former notice of it, historical. The "Subject of Faith," by which the author means the subject-matter of faith—that "with which religious faith is to occupy itself as its peculiar business"—is "God's exceptional affection towards mankind." "The form employed by God of making His love known to mankind is essentially a HISTORY of what it has done"; God's revelation has been all along, not in propositions, but in facts,—events, and incidents of human life, and finally the historical appearance of the one "Object of Faith" in Jesus Christ. The "Education of the World to Faith," God's furnishing mankind with a constantly-increasing testimony of "His exceptional affection" towards them, and His giving them higher and higher conceptions of Himself, we have already alluded to. Another part of this "education of the world," viz.—"the dissemination of the truth," now demands a brief notice.

That God designed Israel to be the depositary of truth for the whole race, the writer sees in the choice of "geographical positions occupied from first to last" by the chosen people, and in the fact that they were constantly brought into contact with surrounding nations. So marked is this feature in their history that it suggests the thought of purpose. The prophets, who were emphatically the teachers of Israel, have their several missions to heathens; in their perception of the righteous rule of Jehovah, their sympathies break the boundaries of an exclusive Judaism, and run out towards Gentile people whose destinies are bound up with those of the selected race. It was always "the ruling people of the time" with whom Israel was brought into contact. "To instruct the terribly absolute monarchs of Egypt, Chaldea, and Babylon, and the politically universal monarchs of Persia, and to cause them to issue their grand proclamations respecting the being and worship of the God of Israel, was really to influence the mass of their subjects in a degree which the absolute monarchies of modern times do not know." The "age of learning, wielding the instrument of a universal language," that overlapped the meeting of Jewish and Christian times, gave facilities "unique in the world's history, for the rapid diffusion and appreciation of truth." With careful discrimination and with broad sympathy the writer marks also the progress of secular civilisation, the efforts of heathen nations after self-reformation and the failure of "human moral force" in Roman Government for the relief of earth's moral and social needs" as part of the world's education to faith.

The next two chapters—"Reason's Task in Religious Faith," and "The Mental Experience of Faith"—are by no means satisfactory. These chapters exemplify the characteristic weakness of the author, his inability to generalise with courage and breadth from the instances he has collected; his want, in short, of metaphysical force. His distrust of philosophy here appears like timidity; careful as is his induction, and admirable as his holding fast by historic facts, he has not penetrated so deeply into the significance of his facts as to perceive the principle that underlies them all. He declines to define faith; he can "only give an historical statement" of the "diverse states of mind exemplified in its history." Psychologically, he says, faith is "continual thinking." He confounds faith with two things: its designed culture by the believer, "the intentional study of the things given us to believe," and the habit of resting in God, which becomes at last an instinct of the soul. Hence the confusion, of which he seems himself aware, in his attempt to justify the "inaccurate-like combination of words," "unconscious thinking." He will not accept the word "trust" as a synonym of "faith"; and this is all the more remarkable, because in his beautiful chapter on "The Object of Faith," as elsewhere in the volume, he has affirmed distinctly that faith is a personal thing, the rest of the man in the person Jesus Christ. It seems to us that in discarding the conception of trust as a sufficient representation of faith, he has turned away from the clue that would have guided him to the centre of his theme. It is the overpowering attractiveness of the person revealed as the object of faith, that keeps the thoughts con-

tinually exercised about Him. "A common element of all faith's thoughts and emotions," says he, is that "they all contemplate a person, and are attracted to Him, and are full of Him. "Faith does not think of God's power or wisdom, or Christ's miraculous greatness, but of Himself." He says rightly that a child's faith in his father's statements comes from belief in the father himself, his words are believed because it is he who speaks them. He speaks of the faith of Samson and Jephthah, and the wild warriors enrolled in the record of the faithful (Heb. xi.), as being a conscious relation to Jehovah. These men knew they had a commission from Him, and owed their powers to Him. And yet he holds timidly back from the conclusion towards which he seems again and again to be drawn. His treatise lacks the unity and the persuasiveness which the recognition of this would have given it. The very title of the book suffers on this account. It is a thing on which English-speaking people may congratulate themselves that they have two words, belief and trust, the one separating itself to denominate the intellectual, the other the moral, aspect of faith. It is of religious faith this book treats, its whole spirit and tone are influenced by the author's conviction that faith belongs to man's moral nature; and it jars discordantly on our sensibilities to find the word "trust" discarded, and the word "belief" exalted, as the synonym of the faith of which it treats.

We notice a similar lack of perspicacity in his reference to the stonement controversy. Of the death of Christ he speaks thus:—

"It was a voluntary laying down by the shepherd of his life for the sheep. But it was no purely forensic coming into man's place of one who wished to take upon himself, by arbitrary choice, the punishment of man's sins. That would have been an act which not grief and shame, but only joy and exultation, might accompany. Man's redeemer was by historical union, a union never broken, the inevitable fellow sufferer with, though He was also the willing substitute for, man in all his miseries; naturally suffering as well as willingly. The second Adam who came to be baptized in the consciousness of the first Adam's deserved agonies of spirit, was the giver to that first Adam of his moral and spiritual sensibilities—His own nature in which He had created him; and He was never separate from that first Adam and his race in actual as well as potential sympathy. So He had rejoiced in the habitable parts of the earth at its creation. So in its fallen state He was afflicted in all man's afflictions, and had it as His desirous 'joy set before Him' to deliver from death that lost son of God, and bring him again into his first union; one with God for ever then, and with new-added effactual feelings of life in Him, because of the history of his salvation."

This is admirably put, but why the author's subsequent expression of dissatisfaction with Bushnel (*sic*) and "the school to which the punitive element in the sufferings of Christ is repulsive?" It is not the conception of a "punitive element in the sufferings of Christ" which is repulsive to that school; but the "purely forensic" idea which he also repudiates. The writer is far more in unison with the "ethical" school whom he criticises than with the "expiatory" school, whose terms he employs in a sense in which they would not employ them. He sees God's judicial procedure in the constitution of humanity; it is the attempt to separate these two things which really is the turning-point of the controversy. It is probably in the direction he has here indicated that the reconciliation of the opposing systems will be found to lie.

The "idea of God's being angry with His well-beloved Son" is "abhorrent," says he, "because of an erroneous contemplation of the divine relation of sonship, and the divine anger, as if they were like the human things of the same names." If they be not like the human things, the sooner we abandon common names for different concepts, the better; the error is with those who would designate unlike things by the same names, not with those who would give up even time-honoured language because its application is misleading.

One other instance of want of philosophic acumen, we will notice. Speaking of "the theory of ultimate universal blessedness" which contemplates "the extinction of moral evil, from which suffering is inseparable," he says, "Neither the universality of faith, nor the extinction of moral evil, is a thought which history suggests." But speaking of the salvation of many heathens who had never heard of Christ, he says, "the line of our thoughts 'believing in God's so great love—the love we find proved in our own case—is directed by these things not to stop short of believing in 'His love beyond historical limits.'" He has here suggested the answer to his own objection previously taken to "the theory of ultimate universal blessedness." It is well that those who dogmatically affirm universal restoration should be reminded of the failure of history to support their assertions. The argument from "Analogy," so powerfully wielded by Butler

and by Henry Rogers, is decisive against the *a priori* postulate that this or that is inconsistent with the character of God; but it avails nothing against those whose great perplexity is the unsatisfactoriness of history itself, and who think that their historic faith directs "the line of their thoughts" beyond "historical limits."

These defects, however, much more affect a critical estimate of the volume than interfere with our sense of its real value. Of the careful and reverent spirit displayed, it is impossible to speak too highly. The author's style (which seems formed on that of Dr. McLeod Campbell) is involved and occasionally obscure: there is a tendency in it to excessive repetitions, and sometimes the illustrations are over-abundant, so much so as to weaken the force of the arguments. But the book is wise and thoughtful. It would be especially valuable to ministers, because of its suggestiveness; the practical sagacity of the author sometimes flashes light in upon complex problems of human life; again and again have we been struck with the profound truth of his descriptions or his criticisms. The quotations following are illustrations of this:—

"If we think of any man's faith, not as the propositions of a creed, but as his heart's favourite thoughts, the emotional thoughts of the facts of God's love, which are, because of determining peculiarities as well as selecting education, most to come into his mind at any and every time—diversity of faith is not a thing to alarm, but one to be looked for as the normal condition of the body of Christ, a sign of separate individual life in a body of men and women, in whose hearts Christ dwells by faith, while the whole body is making instant and perfecting itself in love."

"Creeds, could they be exhaustive of formal religious knowledge, can never by possibility be exhaustive of religious truth. Not the few objective thoughts of the creed, but the multitude of the thoughts within the heart, make a man's faith as far as it is saving faith. Uniformity in these spontaneous thoughts would, like uniformity of result in any education of human thought, be possible only by the process found associated with that uniformity, the repression, starving, or eradication of the free emotions and spiritual activities of the human being. While, therefore, diversity even of creed is defensible as being an unavoidable consequence of forcing into forms of relentless logic material which essentially comprehends feeling, diversity of actual faith is in every truly-believing Church immeasurably greater than all diversity of creeds in the family of Churches. This fact makes creeds subordinate things in the household of faith. The faith of Christendom is more comprehensive than all its creeds."

"It would be instructive to ascertain by instances the history of such abnormal faiths as conventional. We could supply most largely perhaps, but which occur beyond the pale of the Romish Church, and seek escape from the burden and correction of society by other ways of seclusion or separation. How much, for example, would it be found that the lack of human sympathy, caused by loneliness in the midst of social life through bereavement or disappointed affection, has had to do with the materialistic way in which some sums think of Jesus as their husband and the Virgin Mary as their mother, as is betrayed by their language, in some cases more suitable for purely human relationships than for that of earthly beings with a heavenly one? How much does a desolate thirsting after some definite future of personal enjoyment of affection make some peculiarly circumstanced Christians embrace with avidity materialistic notions of the second coming of our human-hearted Lord, and think of a worldly kingdom, a worldly visible city, into which He will take them—His own outcast, troubled, weary, heavy-laden ones, to live a thousand years of love with Him—a crown of life recompensing them in kind for the cross they have had to bear from the 'coldness of the world'?"

"The being that is to enjoy the thoughts of faith—to be sensitive to their light—to have his whole nature moved harmoniously by them—is not only a compound of body and spirit, each susceptible of disorder, sure to affect the whole, but the working of his faith is to be an action of heart and soul and strength of mind, in which all his affections, sympathies, activities, and reasonings, are to be complete, needing, therefore, to be healthy and unburdened."

INTRODUCTION TO THE BIBLE.¹

An "Introduction" to the Bible denotes essentially the same as an "Introduction" to other writings of antiquity, and nothing can be more equitable than that the genuineness and authenticity of the Jewish and Christian Scriptures should be judged of by the rules that are applied to all other ancient books. During the last twenty-five years there has manifestly been an increasing interest expressed among us in all questions connected with the authority of Scripture, the extent of the canon and the circumstances of its formation, the age of the books contained in it, and the condition of their text. The undermentioned volumes, while varying in plan, all belong to the literature of the "Introduction to the Bible," and will assist those who are giving themselves to the thorough and systematic study of the Word of God. Dr. Barrows' work is issued by the Religious Tract

* A New Introduction to the Study of the Bible. By E. P. BARROWS, D.D., Professor of Biblical Literature, New York. (London: The Religious Tract Society.)

Clark's Foreign Theological Library. Fourth Series. Vol. 23, 24. Keil's Introduction to the Old Testament. Vol. 1. Black's Introduction to the New Testament. Vol. 1. (Edinburgh: T. and T. Clark.)

* Belief: What is it? or, The Nature of Faith as Determined by the Facts of Human Nature and Sacred History. (London: Blackwood and Sons.)

Society, and it is intended for the use of the teachers of Bible-classes and Sunday-schools. It includes subjects which other writers have omitted, and which might be more appropriately transferred to other departments of theological study. The plan of the work requiring brevity and condensation, some topics, especially those which relate to the Pentateuch, are handled in a somewhat cursory manner. The first part contains a concise view of the evidences of revealed religion. In the introductions to the Old and New Testaments which follow in the second and third parts, the general facts are first given; then an account of the several divisions of each, with their office and mutual relations, and such a notice of each particular book as will prepare the reader to study it intelligently and profitably. The fourth part is devoted to the principles of Biblical interpretation. Dr. Barrows considers the Scriptures, first on the human side, as addressed to men in human language and according to human modes of thinking and speaking; and then on the divine side, as containing a true revelation from God, and differing in this respect from all other writings. To this twofold view the author attaches great importance. To the human side belong the ordinary principles of interpretation which apply to all writings; to the divine side the question of the unity of revelation, and the interpretation of types and prophecies. In each of the above-named divisions Dr. Barrows keeps prominently in view the unity of revelation and the inseparable connection of all its parts. It is only when the Bible is contemplated as a whole that it can be understood. Most of the popular objections to the Old Testament have their foundation in an isolated and fragmentary way of viewing its facts and doctrines; and they can be fairly met only by showing the relation which they hold to the entire work of redemption. The volume is written with breadth and scholarship, and will form a safe handbook for those who wish to possess the results of Biblical investigation in a convenient and condensed form. Fac-similes of ancient New Testament manuscripts are given in an appendix, which serve to explain the mistakes that were frequently made by transcribers.

Messrs. Clark in the second issue of their Foreign Theological Library for 1869, have published the first volumes of Keil's "Introduction to the Old Testament," and Bleek's "Introduction to the New Testament." The second volumes of each (completing them) are in the press. Professor Douglas, in his translation of Dr. Keil's manual of Historico-critical Introduction, has added supplementary notes from Bleek and others, and has omitted the introduction to the apocryphal books. The character of the work may be gathered from the author's preface:—

"The problem which I set before myself as I worked at it, was not merely to collect, to complete, and to present compendiously the results of older and of more recent sound historic-critical investigations into the origin, the genuineness, the integrity, and the credibility of those Scriptures of the Old Testament on which Neological scepticism has cast doubts, and which it has stripped of historical and theological claims to respect. But along with this, it has been my effort to vindicate the Old Testament Imagothee the rank of a theological science, by an organic division and arrangement of the material which works on Introduction handle, in correspondence with the gradual origination and the historical transmission of the Old Testament; so that this science might form the indispensable foundation on which to work out historically, dogmatically, and apologetically the revealed religions of the Old Testament."

The late Dr. Frederick Bleek, whose Introduction to the New Testament is here translated, belonged to a different school to Dr. Keil, having held a high position among the followers of De Wette, Neander, and Schleiermacher. As Biblical introduction was Bleek's main and permanent calling in life, so his energetic labours in the New Testament are fuller and more important than those on the Old. The work now presented in an English dress is distinguished by succinctness, clearness, accuracy, candour, love of truth, and above all, reverence for the revelation of God in Christ, and for Holy Scripture as the record of that revelation. Attempts have been made to put upon Bleek the ban of rationalism, and to number him among the sceptical theologians of Germany, but a fair perusal of his works will furnish the best answer to such calumnies. The present work is for the most part a verbatim reproduction of collegiate lectures. In his first lecture Dr. Bleek describes Biblical introduction as an historical science, and to the historical method he adheres from first to last.

BRIEF NOTICES.

Our Dumb Neighbours, or Conversations of a Father with his Children on Domestic and other Animals. By THOMAS JACKSON, M.A., Prebendary of St. Paul's and Rector of Stoke Newington; Author of "Our Dumb Companions." (London: S. W. Partridge and Co.) This small quarto is dedicated to the president

and vice-president of the Royal Society for the Preservation of Cruelty to Animals. It is written by a clergyman who preaches pleasantly to children from the text, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the fields are mine." He has also adopted as a motto, the lines of Cowper—

"The heart is hard in nature, and unfit
For human fellowship; as being void
Of sympathy, and therefore dead alike
To love and friendship both, that is not pleased
With sight of animals enjoying life,
Nor feels their happiness anguish his own."

Abounding in pictures, this book would serve as a prize to children for "good conduct to animals." It is full of anecdote, and it recognises the ground of our duties to the lower creation in our common relationship to the Creator. We cannot accept the appropriateness of the epithet "dumb." The lower animals, like ourselves, have a voice and language, and they speak not only to themselves but to us. This season, when crossing the Channel, we met with an old salt who told us, as we were watching the rapid flight of some "willies," that he had once been guided home by their cries, when he was in a fog in the North Sea. We have our instincts as well as our reason, and there are times when the voice of a bird will tell us more than the voice of a man.

Hugh Latimer: a Biography. By the Rev. R. DE MAUS, M.A. (London: the Religious Tract Society.) The Life of Latimer has been written as often as his portrait has been painted. Some of our readers may remember Mr. Yeames's picture in the exhibition of the Royal Academy a year or two since. Wickliffe stands at the door of the Leitterworth Parsonage. His church is in the middle distance, and a row of chestnut-trees told you by their half-opened leaves that it was early spring. You could see, by the light, that it was the beginning of the day, as well as of the year, and the freshness that is to be found in both seasons, was taken to typify the new thought and feeling which is expressed in the face of the Father of the English Reformation. A fresh era has opened for the church and the world. Old things have passed away, at any rate in the scene before you. Wickliffe looks like a leader, and he is represented in the act of distributing copies of the Bible among some of his followers, and adjuring them to take it as a lamp to their feet and a light to their path, as they go everywhere and preach the Gospel. His disciples are as ready to undertake their commission as he is to give it. They are like-minded, and their fellowship of faith and feeling gives the unity to the picture. Mr. Yeames was obliged to lower the tone of his colour, and to express the intensity of the subject by departing from his usual style, and giving a greater hardness to his faces and figures. He, of course, prejudiced his popularity by his truthfulness. The wood engraving which serves as a frontispiece to this work is taken from a portrait in the possession of the Dean and Chapter of Canterbury, and it is said to possess a better claim than any other to be considered an authentic likeness of the great reformer. Our author in compiling his biography has not consulted modern authorities, but has arranged the materials he has found in the chapter-house papers in the State Paper Office, and he MSS. in the British Museum. The book is remarkable for painstaking rather than for literary skill.

John Deane of Nottingham, his Adventures and Exploits. A Tale of the Times of William of Orange and Queen Anne. By WILLIAM H. KINGSTON, author of "Peter the Whaler," &c. (London: Griffith and Farran.) John Deane was a real person, and Mr. Kingston has utilized, with his well-known ability, a history of the adventures of his hero, which was placed in his hands by a friend who long resided at Nottingham. Deane was born in that town A.D. 1679. Though of gentle parentage, in his early days he followed the occupation of a drover. He then went to sea, and became a captain in the navy, after that he was a merchant adventurer. He next took service under Peter the Great, and commanded a Russian ship-of-war. On leaving Russia, he obtained the post of British Consul at Ostend, held by him for many years. Returning home, he was made a burgess of his native town, and took up his abode in the neighbouring village of Wilford, where in 1760 he died. Such an outline, in the hands of a skilful painter, easily becomes an enchanting picture. The book has all that brilliancy of colour which has such a charm for boys.

Stories and Pictures from Church History. By the author of "Christian Manliness," &c. (London: the Religious Tract Society.) A good Sunday book.

From Peasant to Prince: the Life of Alexander Menschikoff. Freely translated from the Russian, by M. A. PIETZKE. (Griffith and Farran.) We have no means of judging what is meant by the expression "freely translated" in this instance, but the narrative rendered into English by M. Pietzke is interesting and instructive. Menschikoff won an honourable place in the Court of Peter the Great by his ability and faithfulness, but what he gained by these qualities he forfeited by his avarice. The incidents of his life were very remarkable, and here form the subject of an attractive little book for young people.

Aunt Judy's Christmas Volume, edited by Mrs. GATTY (Bell and Daldy) contains six monthly numbers of *Aunt Judy's Magazine*, a juvenile serial to which we have often referred in this column, and which, with its gold binding and gilt edges, and the many-sided attrac-

tiveness of a complete volume, will not fail to be a welcome present to the boy or girl who can enjoy reading. The engravings by Keil, Cooper, Gilbert, and others, are of a very high order for a magazine of this character. It is an interesting feature of this volume, and indeed, of the magazine generally, that it contains a monthly list of contributions made by its little patrons and their friends towards the support of a "cot" in the Hospital for Sick Children, called "Aunt Judy's Cot." About twenty pounds a month is thus collected, and the particulars of the cases successively treated in this cot are told in a very attractive manner.

The Household Treasury of English Song (T. Nelson and Sons), is a chronological collection of specimen poems by British poets, from the fourteenth century to the present time. This compilation includes selections from Barbour, Chaucer, Spenser, Llyle, Ben Jonson, George Herbert, and from almost all later poets. It is a handsomely printed volume, admirably illustrated, and forms a very choice addition to the library of miscellaneous reading.

The Lord's Prayer. Lectures by Rev. ADOLPH SAPPHIR, B.A., author of "Christ and the Scriptures," &c. (London: Nisbet and Co. 1869.) A traveller in the East (Hay) was pitching his tent near an Arab village, when he was surrounded by an excited crowd who cursed him as an Atheist. He addressed a venerable man whom he supposed to be a priest, "How can you say that we do not believe in God? Listen to my daily prayer, and then judge." He repeated the Lord's Prayer. The people listened with amazement. At length the priest exclaimed, "Never will I speak against the followers of such a faith! Your prayer shall be mine till my hour of departure comes. Repeat it, I beg of you, O Nazarene, that we may learn it and write it in golden letters." This model prayer has ever been a precious and most cherished treasure of the Church. Bengel has pointed out the very striking parallelism between the Lord's Prayer, especially in its first petitions, and the First Epistle of Peter. According to the testimony of Tertullian and Cyprian, it was the usual prayer of the congregation. The former calls it the prayer taught by God, upon which all other prayers are to be founded, and by which they are to be sealed, the sum of the Gospels and compendium of Christ's discourses. Augustine states that at baptism the Catechumens were taught this prayer. "Receive now this precious jewel, and keep it: receive the prayer which God Himself has taught us to bring before God." Of the Reformers, perhaps, none had so deep an insight into this prayer and such profound affection for it as Luther, who constantly alludes to it, always with peculiar warmth and enthusiasm. In and out of season it is made a subject of comment. During the Revolution of 1848, Tholuck in Halle, and Maurice, in London, preached on the Lord's Prayer with special reference to the times. Mr. Saphir, with many others, has delivered lectures on it in the ordinary course of his ministry, and, considering it in the Pentecostal light of the Epistles, has here published the result. There are some who will demur to his interpretation of the petition, "Thy kingdom come"; but Mr. Saphir's opinion respecting the temporal reign of the Messiah, need not interfere with his readers' gaining a deeper insight into the Lord's Prayer.

Progress the Condition of Permanence. A Commemorative Sermon, preached in the Chapel of Harrow School on Founder's Day, October 14, 1869. By C. J. VAUGHAN, D.D., Master of the Temple. Published by request. (London: Macmillan and Co. 1869.) Preaching from the text, "Forgetting those things which are behind, and reaching forth unto those things which are before," Dr. Vaughan, amongst other prospects and prospects, looks forward to the disestablishment of the Church of England, and thus exhorts the Harrovians to prepare for the coming change. "I look forward to a day when an immense change may have passed over this our Church of England. I foresee a time when the Church of England may have become a sect—God forgive the misnomer; the Church of England shall never become a sect, in the sense of narrowness, of bigotry, of exclusiveness. Nevertheless, the Church of England may cease—many wise men think it will cease—to be (in the present sense of the word) an Establishment. I think that that will be an evil day when it comes, for the laity, an evil day for the villagers, an evil day for the poor. Yet I myself expect and half foresee it. Why talk of it here? Why distress you with such a subject in this chapel on your Founder's Day? Because, my young brothers, I see in you the capacity of averting that day—certainly of warding off its chief evils. I have myself seen, in one parish of the north, what public school men—what Eton men, what Harrow men—may be in the dwellings of the poor, in the schools of the young, in the pulpits of the people. There is, in this education which some of you, like others before you, are only half valuing—accepting rather than welcoming—the very sap and juice of the ministry. I would fire you this day with a great ambition. I would see Harrow contributing, not a scattered desultory few, but a goodly company—if need be, a brave army—of apostolical men to the ministry of the Church of England. Men who love the work for the work's sake—for the Master's sake. Men who choose not the ministry because there is a family living waiting for them; or because they think they can make that profession—that, and none other—compatible with

"indolence and self-indulgence; or because they imagine "that a scantier talent and a more idle use of it can in "that one calling be made to suffice—these notions "are out of date, one Act of Disestablishment would "annihilate them—but men who feel that the profession "is of all the most noble because the most Christ-like, "that work of all the most enviable because the most "exactly God's; that in that work alone they can live "here below the life of physicians, confessors, saints, in "one—do angels' work and eat angels' meat—yes, re- "present Christ among men, and hand on to others the "unspeakable gift of the cross and the resurrection. "With such men commissioned in her service, the "Church of England shall stand though she fall. No "ecclesiastical expediencies, no political necessities, no "restless impatient insubordinate tendencies of an age "shallow and confident, can storm or undermine that "citadel which is garrisoned by faithful men, who had "their training in England's public schools, and then "received from Christ's own hand that sword of the "spirit which is the word of God."

The Pilgrim and the Shrine. Second Edition. (London: Tinsley Brothers.) We have already noticed this book at considerable length, and need not say anything further of its general character. It is an admirable specimen of what the *British Quarterly* calls "Scepticism in excelsis." The author has added in this edition some additional remarks on the dogmatical instruction of children "which the editor has succeeded "in deciphering from Ainslie's notes of a conversation "with 'the little Frenchman.'" In the face of this statement we are rather amused by the assurance that those who regard the book as the writer's own autobiography "pay a far higher compliment to his skill "than to his modesty." Surely he does not expect us all to believe that Herbert Ainslie is a real character, who has placed at his disposal the papers from which this book has been prepared, but that his handwriting is so bad that the editor was not able at first to decipher the notes which he now gives us.

Sebastian Cabot. By J. F. NICHOLLS, City Librarian, Bristol. (London: Sampson Low, Son, and Marston.) The grandiloquent style in which this volume opens is very likely to create a prejudice against it in the minds of many readers; but if any should be led to cast it aside, under the notion that these magniloquent beginnings give little promise of any real worth in the book itself, they will be the losers. Sebastian Cabot was not only one of the most daring and successful mariners of his day, but he was honourably distinguished from the majority of his class by the high moral tone of his proceedings. He was one of those truly great men, the honour of whose achievements has been reaped by others, for there can be no doubt that to him belongs the discovery of America. Our author believes, and shows good reason for the belief, that it was in 1494 that the "good ship Matthew sailed out of Avonmouth, "Bristol," and that on the 24th of June in that year the first discovery of land was really made. Whether John Cabot, the father, was with the expedition is not certain, but it is sure that his more celebrated son, Sebastian, then a young man of twenty-two, was one of the leaders in a voyage, which was to be attended with such great results. Mr. Nicholls has taken considerable pains to trace the exact course of this and of subsequent voyages, and though his skill as a narrator is not great, he has done justice to the memory of one who was undoubtedly one of the great men of his age, and whose deeds have been too long consigned to an unmerited obscurity. The instructions given to Wiloughby's expedition, which are given at considerable length, reveal the true character of the man, and enable us to understand the secret of his success.

Clarendon Press Series. Extracts from Cicero. Two Parts. By HENRY WALFORD, M.A. Pope's *Essay on Man*. Edited by MARK PATTISON, D.D. These books fully maintain the character of the series of educational works to which they belong. Mr. Walford has done his work with great care, and has furnished a Latin reading-book of great value. The "Essay on Man" properly finds a place among the specimens of our own literature, and the edition, which is admirable in every respect, is greatly enriched by the notes of the able editor.

NEW EDITIONS.—Some very valuable works are included in the New Editions which have reached us lately. Mr. Lecky's *History of Rationalism* (Longmans) has now become a standard work, and is issued in two volumes of eight shillings each. Mr. George Macdonald's *Robert Falconer* is included in Hurst and Blackett's series of five-shilling volumes, called the Standard Library of Fiction. Mr. Nimmo, of Edinburgh, has added to the monthly series of Hugh Miller's works since our last notice, *The Old Red Sandstone*, *The Headship of Christ*, and the *Footprints of the Creator*. The friends of the late Rev. B. Kent, and others to whom he has become known by his published sermons, will be glad to know that a second and much cheaper edition of the *Pastor's Note Book* (W. Kent and Co.), has just been issued. This edition is printed somewhat closely on a small page, red-edged, and is neatly bound in limp cloth.

There are two hundred and seven thousand names upon the pension roll of the United States, and over one hundred thousand claims are still pending for decision.

Court, Official, and Personal News.

At a Council held by her Majesty at Windsor on Friday, Sir Alexander Spearman and Mr. Ayrton, M.P., were sworn of the Privy Council. Mr. Layard had an audience of the Queen on his appointment as British Minister at Madrid. The Bishop of Salisbury did homage on his appointment to that see. The following gentlemen then received the honour of knighthood:—Dr. Alderson, President of the Royal College of Physicians; Mr. Albert W. Woods, Garter King at Arms; Mr. W. Fothergill Cooke; Mr. R. Therry, formerly a colonial judge; and Mr. T. G. Frost, late Mayor of Chester.

Parliament was on Friday further prorogued until the 10th of January. It is said that there will be no more Cabinet Councils for some time. All the members of the Cabinet, except the Lord Chancellor, Mr. Childers, and Mr. Goschen, have left town.

The Queen paid a visit of condolence to the Countess of Derby on Friday afternoon, at her house in St. James's-square, and afterwards, accompanied by the Princess Louise, visited the Prince and Princess of Wales at Marlborough House.

The Rev. T. J. Rowsell preached before the Queen on Sunday in the private chapel at Windsor. Mr. and Mrs. Gladstone, the Dean of Windsor, and the Hon. Mrs. Wellesley, dined with her Majesty on Saturday.

Friday was the Morrow of St. Martin, and the usual ceremony attending the nomination of Sheriffs for the counties of England and Wales was observed in the Court of Exchequer. The list, after the usual variety of excuses, was duly made out, three names being entered for each county. The final selection will be made in January by her Majesty in Council.

The following gentlemen will shortly be raised to the peerage of the United Kingdom:—Earl of Southesk, Earl of Listowel, Lord Edward Howard, Right Hon. J. Fitzpatrick, M.P.; Sir John Acton, Bart.; C. R. M. Talbot, Esq., M.P.; Colonel Greville-Nugent, M.P.; George Carr Glyn, Esq.; T. Agar-Robartes, Esq.; Edward Ellice, Esq., M.P. Mr. Ellice, it is stated, has declined the proffered honour. Peergages have also, it is said, been offered to and declined by Mr. W. B. Beaumont, member for South Northumberland, and Dr. George Grote, F.R.S., the eminent historian of Greece.

The *Echo* learns, on good authority, that Mr. Disraeli is not inclined to oppose the introduction of the Ballot.

Mr. Sullivan, the Irish Attorney-General, has accepted the Mastership of the Rolls. The seat he vacates at Mallow is likely to be filled by Mr. Waters, Q.C., a relative of Lord Chancellor O'Hagan.

The Marquis of Salisbury was on Friday elected Chancellor of the University of Oxford, in the room of Lord Derby, deceased. His lordship received thirty-seven votes, and one vote was given for the Earl of Carnarvon.

Mr. Thorold Rogers, in the course of a lecture in the Town Hall, Brighton, on Thursday evening, said he had heard it rumoured in the clubs that the Government intended to charter a Roman Catholic University in Ireland. He added that he did not believe it, and denounced the scheme amidst the plaudits of his audience.

A correspondent of a country paper says:—"Everybody is struck by the grievously careworn looks of the Premier. He seems to be in by no means vigorous health."

The Home Secretary has stated that the Government has decided to introduce a general Act respecting turnpike trusts; consequently the trustees who have contemplated making application for new private Acts, or for renewal of old ones, will have to await the Government measure.

The death is recorded of the brother of the heroine Grace Darling. On the retirement of Grace Darling's father a few years ago, as lighthouse-keeper on the Longstone Island, his son, Mr. William Darling, was appointed to succeed him, and continued to reside on the island up to the time of his death, which took place on Saturday.

Viscount Canterbury died on Saturday, in the 58th year of his age. He was the eldest son of Mr. Manners Sutton, afterwards first Viscount Canterbury, who, from 1817 to 1834, was Speaker of the House of Commons, and who was raised to the peerage in March, 1835, after having been defeated by Mr. Abercromby in a contest for the Speakership. His lordship is succeeded by his only brother, the Hon. Sir J. H. Manners Sutton, Governor of Victoria.

The Earl of Camperdown and Sir William Clerke, one of the principal officers of the Treasury, have been appointed Commissioners in inquire into the administration of certain of the public departments in Scotland.

The King of the Belgians arrived at Dover on Monday afternoon from Calais, accompanied by his daughter, the Princess Clotilde, the Queen being unable at the last moment, from severe indisposition, to leave Brussels. The King reached Windsor Castle shortly before seven o'clock, and was received at the entrance by the Queen and the Royal family. At a meeting of volunteer officers held on Monday, it was resolved that an address should be presented to the King expressing the grateful sense entertained by the volunteer force of the hospitality and kindness shown by him to the volunteers who visited Belgium on the occasion of the Tirs Internationaux. The Queen has commanded that the address be presented at Buckingham Palace, on Thursday, the 25th inst. There is talk of a public reception at the Crystal Palace.

In consequence of the illness of the Duchess

d'Aumale, the visit of the Prince of Wales to Woodnorton has been postponed. No time has yet been fixed for the visit of the Queen.

Mr. Joseph Pease, of Darlington, is seriously ill,

and his condition causes great anxiety to his friends. The Right Hon. B. Disraeli and Viscount Beaconsfield have left Grosvenor-gate for Strathfieldsaye, on a visit to the Duke and Duchess of Wellington.

The *Record* notes the death on Sunday evening of Mrs. Bowen Thompson, the foundress of the British Syrian Schools.

It is intended to place a statue of the late Earl of Derby in the Carlton Club.

Rear-Admiral Arthur Forbes has been nominated to succeed the late Rear-Admiral Frederick Ward, C.B., as Commander-in-Chief of her Majesty's naval forces on the coast of Ireland. Admiral Forbes is in his sixty-third year, and has been unemployed since 1861.

LITERATURE, SCIENCE, AND ART.

A collection of Mr. Disraeli's speeches is in preparation. It will be published in a popular form.

Mgr. Dupanloup, Bishop of Orleans, announces a fresh work, "Vie de notre Seigneur Jésus-Christ," to be published by M. Plon, of Paris.

Mr. Alfred Tennyson is building himself a spacious house on the Surrey Hills, near Godalming. It will be surrounded by extensive grounds.

At Madlle. Patti's last appearance at Paris £12. was the price of the stalls. Besides the subscriptions, £800, was taken.

Sir Henry Bulwer is preparing a new series of "Characters." They will consist of Lord Brougham, Sir Robert Peel, and M. Lafayette.—Mr. Robert Buchanan, the poet, is so unwell with cerebral symptoms, that literary labour has had to be entirely suspended, and is not likely to be soon resumed. He has been more or less unfit for active work for some years past—a grievous misfortune to a professional man of letters.—*Athenaeum*.

THE LATE LORD DERBY AND THE BOOK ON THE PARABLES.—A controversy has arisen as to whether the S.P.C.K. book on the Parables was written by the late Earl or by an ancestor. A clergyman writes to the *Western Morning News*:—"When the book was first printed in 1828, I happened to be visiting at a friend's house, where I met Mr. Stanley, and speaking to him about the book, I asked him when he wrote it; he replied, 'In the winter evenings, between coming in from shooting and dressing for dinner.' He also told me who the lady was for whose children he wrote it."

THE ROYAL ACADEMY.—Arrangements are being made for an exhibition of great interest in the new rooms of the Royal Academy during the early months of the ensuing year. A committee of Royal Academicians is now busily at work collecting from the various private galleries in the kingdom a number of fine works of the old masters, which will be opened to the public in January. Thus, the old British Institution Exhibition will be adequately replaced, probably on a larger scale. The collection will also include as many of the works of Stanfield and Leslie as can be got together.

HEINRICH HEINE.—The publishing firm of Hoffmann and Campe have just bought from the widow of the poet all the MSS. in her possession, and committed the editing of them to Herr Strodtmann, the biographer of Heine. The poems, it is said, will cover about 200 pp. The gem of the collection is a dream of the sick-room, in which Heine, "hale and red as a rose," meets his "second self," the sick Heine, in a wine house in Godesberg, and gives him a sound drubbing for insisting "Wir waren nur Eltern wir beide," feeling every blow upon his own ribs, and finally awaking again to cataplasms and mixtures and the incidents of his bedridden life.—*Academy*.

MR. MURRAY'S TRADE SALE.—On Thursday last Mr. Murray's annual trade sale to the booksellers of London was held at the "Albion," in Aldergate-street, when the following new works for the present season were shown and disposed of:—Earl Stanhope's Reign of Queen Anne, connecting Lord Macaulay's history with his own, 900; Mrs. Palliser's Account of Brittany and its Byways, 500; a new edition of Grote's History of Greece, to be published in monthly volumes, 1,500; Mr. Loch's Narrative of Events in China during Lord Elgin's Second Embassy, 400; New series of Sir Charles Eastlake's Literature of the Fine Arts, 350; Mr. Macgregor's Rob Roy on the Jordan, 2,000; Mr. Van Lenne's Travels, Researches, and Discoveries in Asia Minor, 400; Mr. Robinson's Parks and Gardens of Paris, 450; Mr. Smiles's popular edition of the Huguenots, 2,000; Our Ironclads, by Mr. Reed, Constructor of the Navy, 350; Dean Stanley's Historical Memorials of Westminster Abbey, third and enlarged edition, 700; Parkman's Discovery of the Great West, 300; Sir Leopold M'Clintock's Popular Account of the Voyage of the Fox in the Arctic Seas, 500; Fourth edition of Lord Hatherley on the Continuity of Scripture, 500; Dr. Child's Benedicite, third edition, 700. During the evening the following standard and popular works were also sold:—Lord Byron's Life and Works, 1,300; Dr. Livingstone's Missionary Travels, 500; Little Arthur's History of England, 10,000; James's edition of Aesop's Fables, 600; Professor Blunt's Works, 1,100; Mrs. Barbauld's Hymns, 300; Dr. William Smith's Bible Dictionaries, 1,100; Dr. William Smith's Classical Dictionaries, 2,600; Dr. William Smith's Latin Dictionaries, 4,000; Lord Derby's Homer, 400; Mrs. Markham's Histories, 10,000; Darwin's Origin of Species, 400; Lyall's Principles

of Geology, 300; Dr. Smith's Greek Course, 5,000; Dr. Smith's Latin Course, 15,000; Mains on Ancient Law, 400; Dean Stanley's Historical Works, 1,200; Mr. Smiles' Self Help, 2,800; Murray's Select Reprints, 1,200; Dr. Smith's Smaller Histories, 8,500; Murray's Series of Student's Manuals, 11,000.

Crimes and Casualties.

A shocking case of death by starvation has occurred in Birmingham. A man named Parsons, who was once in moderately good circumstances, but was out of employment, about three weeks ago took two rooms in New Castle-street, in which he lived with his wife and five children. The family, it is stated, had little more to live upon than three or four shillings a week, the earnings of one of the boys fourteen years old. The neighbours soon saw the extreme poverty of the new-comers. The children were seen crying about the door of the house, and all the food ever seen to enter the dwelling was occasionally a small loaf. The man and woman were reserved and uncomplaining. One day last week Parsons said to a neighbour that if a doctor was about he should like one to see his wife, who was nursing a child and had for four days taken little or nothing but water. The parish doctor was informed of the case, but it was too late; the poor woman was supplied with food and stimulants, but she died on Wednesday morning. The husband obtained a situation a few days ago, but was too much exhausted to work. On Wednesday morning he drank some tea, and a surgeon and his new employer visited him; but again help came too late, and the poor fellow died on Thursday evening.

A gentleman, who has been identified as Captain Forbes, of University-street, Tottenham-court-road, fell dead, on Saturday, whilst inspecting the Peabody estate, near the Royal Exchange.

A man named Martin Mackenna, fifty-four years of age, a labourer, was found dying in Bradford street, on Friday morning last. At the inquest, it was proved that a discretionary order for relief had been given by the guardians; but relief or admission to the workhouse was refused by Mr. Burniston, the relieving officer. Burniston has been committed for manslaughter.

Sir E. G. Culling Eardley was on Wednesday charged at the Guildhall, London, with having fraudulently obtained £1. The prosecutor, however, declined to carry on the case, stating that he had already lost enough. Under these circumstances, Sir Gideon was discharged.

An unfeeling seaman, in Liverpool, has beaten his little daughter for some trifling offence, so unmercifully, that her death resulted. A coroner's jury have returned a verdict of manslaughter against him, and he has been committed for trial.

A disaster to a fishing village is reported from Scotland. A great mass of rock overhanging Downie harbour, on the Kincardineshire coast, fell, destroying eight fishing boats, valued at about £100. The harbour traffic will be suspended for some weeks.

The *Colonial Chronicle* reports another threatening letter outrage in Tipperary. The house of a tenant farmer named O'Gallagher was attacked, and when an entrance could be effected by an armed party they thrust a note under the door threatening his life, and having a coffin painted at the top. Five shots were fired through the drawing-room window, and bullets were found on the floor. The same journal mentions that the Tipperary "contingent" to the late Fenian meeting at Luton was headed by twenty horsemen in green and gold lace uniforms, who were followed by a cavalcade, among whom shouts were raised for "The Irish Republic."

A shocking explosion took place at half-past four o'clock on Thursday afternoon at No. 5 pit of the Moss Hall Coal Company's collieries, Platt Bridge, about three miles from Wigan. The shaft in which the explosion occurred had only recently been constructed, and was 275 yards deep. It is feared that the number of the dead is from twelve to twenty. Seven dead bodies had been brought up at nine o'clock. Others are lying dead below, the whole of the workings not having yet been examined.

Miscellaneous.

VERY LIKELY.—The Fenian prisoners confined at Portland are said to have expressed their disgust at the pretended seal of their false friends, and to have very strongly deprecated continuance of the agitation on their behalf as likely to "prolong rather than shorten the duration of their punishment."

NEW TRAMWAYS IN LONDON.—Yesterday morning notices were affixed to the lamps on Blackfriars Bridge, and in the Blackfriars and Westminster-bridge roads, stating that an application will be made to Parliament in the ensuing session for powers to lay down tramways in these thoroughfares.

SEVERAL MUNIFICENT LEGACIES have been bequeathed to charitable institutions by the late Mr. Bootfleur, of Bayswater, whose will has just been proved. To the Royal Lifeboat Institution Mr. Bootfleur leaves £10,000.; to the Society for the Prevention of Cruelty to Animals, £10,000.; to Maller's Orphanage at Bristol, £9,000.; to the Shipwrecked Mariners' Society, £5,000.; and numerous other legacies, for similar objects, ranging from £1,000. to £2,000.; making a total of about £50,000.

THE EAST INDIA TRADE AND THE SUEZ CANAL.—The Liverpool shipowners engaged in the East India trade are rapidly turning their attention to the Suez Canal. One of the first steam-vessels which

has been destined to trade between the Mersey and Bombay, via the Suez Canal, the Brazilian, belonging to the Merchant Shipping Company of Liverpool, has just left the Mersey for Bombay. The Brazilian will proceed to Alexandria, and so soon as the canal is declared open she will pass through on her route to Bombay.

THE THAMES EMBANKMENT.—The *Echo* says, with reference to the subsidence of the Thames Embankment, that the report is absurd, "and there is no cause whatever for alarm. The subsidence behind the wall of the Embankment is perfectly natural in the case of newly-made ground, and it is not improbable that the paving will need adjusting again before the settlement is perfect. The weight imposed by the construction of the Metropolitan District Railway may have increased the subsidence, but this is not necessarily a matter which should cause any alarm or excitement."

PENNY RAILWAY FARES.—The London and North-Western Railway Company are about completing some branches which will connect Bootle, West Derby, Walton, and other residential suburbs of Liverpool with their main line. An interesting feature of the new arrangements will be the establishment of penny trains for working men. This will be a great boon, as the town of Liverpool is now so crowded, and so large a number of dwellings of the working classes have been removed in consequence of local improvements, that suburban dwellings have become a necessity.

THE COTTON TRADE.—More cheering news from the cotton operatives is reported from Preston, where the long-continued depression in the staple trade of the town has caused great distress. Last week several of the large firms began to run full time, and it is now stated that other mills are shortly to be in operation, including one containing 25,000 spindles, and another containing 22,000 spindles and 500 looms, which are to be started under new management. In some other parts of Lancashire, however, the reports are less favourable, though even in most of these a more cheerful tone exists than prevailed a few weeks ago.

TEMPERANCE PERMANENT LAND AND BUILDING SOCIETY.—It will be seen from an advertisement in our present impression that the Temperance Permanent Land and Building Society, hitherto carrying on its business in Moorgate-street, has removed to larger and more commodious premises on Ludgate-hill. The society is one of the most successful of its class, which, during the past twenty or thirty years, have enabled hundreds of thousands of persons to become their own landlord, who otherwise in all probability would never have ranked among the propertied classes. This society alone has advanced to its members to enable them to become their own landlord (and in many cases large owners of house property besides) more than a million sterling.

THE HOLBORN VIADUCT.—At the suggestion of Mr. Haywood, the engineer, the City Improvement Committee have named Messrs. Bidder, Clarke, and Harrison, engineers, to examine and report upon the granite pillars of the Holborn Viaduct. Mr. W. Haywood, the engineer of the Holborn Valley works, writes to explain why barriers have been placed round the piers of the Farringdon-street bridge. He states that since the cracks have been noticed by the papers hundreds of persons have been picking them with hands and knives, and as the police found it difficult to prevent this, low open barriers have been placed round the piers, which do not prevent their inspection "nor offer impediment to the satisfaction of a reasonable curiosity."

THE PEABODY FUND.—The total sum at the disposal of the trustees of the Peabody Fund has been raised by the philanthropist's last great donation to the splendid total of half a million sterling. This large amount will provide means for a material supply of good dwellings for the London poor. It may be worth considering whether the trustees will not in the future be able to reach a lower strata of the population than that which at present reaps the chief benefit of the fund. The trustees have beyond doubt achieved great results by putting it in the power of poor men with families to obtain a suitable habitation at four or five shillings a week. But there is a poorer class still—respectable single women, and families with very small means, who would be content with less accommodation, provided they could get a yet cheaper rent. This want has been very strongly expressed of late, and is at least deserving of consideration.

A DISAGREEABLE REMINDER.—The warning which follows is from the *Law Times*:—"Are our readers aware of the burden that will very soon be put upon them, and are they making the necessary preparations to meet it? On the 1st of January all the taxes for the next year will not only become due but be payable, and must be actually paid. For all their assessed taxes, except the Inhabited House Duty, they will be compelled, under severe penalties, to take out licences from the Excise, precisely as now for the keeping of dogs. Therefore the whole of the year's taxes must be paid in advance, instead of being collected half-yearly at the end of the year as hitherto. Nor is this the worst of it. The income-tax is to be collected in like manner; the whole year is to be paid at once, in the same month of January, already severely burdened by the compulsory payment in advance of the assessed taxes, and when all the Christmas bills present themselves clamouring for settlement. We give our readers this notice that they may make early preparation to meet a demand whose existence the

public does not yet appear to have realised, but which, when it is understood, will create a commotion such as has not been seen for many a day."

THE TRADE REPORTS FOR THE PAST WEEK.—more satisfactory as regards several branches of trade. At Birmingham manufacturers are fairly employed in nearly all the most important branches of the trade. The wool market at Bradford has shown a "marked degree of improvement." The woollen cloth trade at Leeds and Huddersfield, though still quiet, shows "a rather improved feeling." At Leicester the improvement which has lately been noticed has given way, and the general trade is "remarkably flat." The Manchester market is "depressed and flat." The Dundee market continues inactive. At Nottingham the lace trade has improved considerably, and the improvement in the hosiery trade continues. At Sheffield a "state of depression is settling down upon several of the heavy branches of the trade." The prospects of the iron trade generally appear to be encouraging. Coal, too, is in good request.

THE RECIPROCITY MOVEMENT.—At a meeting held on Friday at Shoreditch to denounce the free trade of this country, some members of the late Reform League attended, moved amendments to the resolutions, and succeeded in carrying nearly half the meeting with them. Amidst considerable interruption, however, the reciprocity measure was declared to be passed. It ordered a petition to the Queen to be drawn up, "praying for the appointment of a committee, consisting of twelve judges, for the purpose of instituting an inquiry into the operation of free trade in this country." A committee has been formed for the purpose of promoting an extensive and gratuitous circulation of Mr. Noble's pamphlet, "Free Trade, Reciprocity, and the Revivers; an inquiry into the effects of the Free Trade Policy upon trade, manufactures, and employment," which is very appropriately dedicated to the Right Hon. the President of the Board of Trade. In acknowledging a copy, Mr. Bright expressed his opinion of its merits in the following words:—"I think it excellent in every respect. If all the world could read it, how much good it might effect." It is the intention of the committee to employ the funds entrusted to them, not merely in extending the circulation in this country, but to distribute it as widely as possible in foreign countries, and in our colonial possessions.

Gleanings.

Three more Yarmouth fishing smacks—the Eugene, the Garland, and the Pursuit—are believed to have been lost. At least seventy Yarmouth fishermen in all perished during the recent gales.

Theodore Hook once dined with Mr. Hatchet. "Ah! my dear fellow," said his host, deprecatingly, "I am sorry to say you will not get to-day such a dinner as our friend Tom Moore gave us." "Certainly not," replied Hook; "from a Hatchet one can expect nothing but a chop."

There are just now terrible disclosures as to the composition of spurious butter—butcher's fat and railway grease. This compound, melted down, is exported by the ton to Holland, and there mixed up with a slight modicum of butter, and is then returned to this country for consumption!

The Great Eastern, which has sailed for Bombay with the British-Indian telegraph cable, has on board, for the use of the crew and telegraph staff, 35 bullocks, 120 Southdown sheep, 10 calves, 50 pigs, 100 dozen of poultry, 20 tons of potatoes, three or four tons of fresh vegetables of other kinds, and a quantity of dead game preserved in ice.

HITTING THE RIGHT NAIL.—"It is a standing rule in my church," said one clergyman to another, "for the sexton to wake up any man that he sees asleep." "I think," returned the other, "that it would be better for the sexton, whenever a man goes to sleep under your preaching, to wake you up."

CONSECERATED GROUND.—A man was one day wheeling a barrow across a churchyard not twenty miles from Manchester, when he was threatened by a clergyman with a condign punishment for his daring outrage in polluting the consecrated ground by his wheelbarrow. The man, scratching his head said, "I did not know but the wheelbarrow was consecrated too, for I borrowed it of the sexton."

ELECTRICITY AND ORGANISTS.—Something rather awkward for organists is in agitation. Of late they have increased in numbers with the greater demand for church music. They are now in danger of being surpassed by machinery, their organs being played without their presence or assistance. In consequence of the progress of the electrical system it is suggested that, with one key-board and one organist in St. Paul's, wires laid on to the church organs of London would suffice for their performance.—*Athenaeum*.

ELECTIONEERING IN IRELAND.—Mr. S. T. Grubb, a J.P., is a candidate for the representation in Parliament of the men of Waterford, who the other evening assembled, at his invitation, beneath the window of an hotel to hear him state his "views." The report which follows is taken from a local paper. On Mr. Grubb making his appearance at the window he was greeted with loud laughter and cheers. When order was restored he said:—

Fellow-citizens of Waterford, I am—(a voice: "The poor man's friend"); laughter and cheers—here before you as a candidate for the representation of the city with which I have been associated since my boyhood. (A voice: "Oh, Johnny, I hardly knew ye!"); loud laughter.) I will ask you to give three cheers for me.

(Loud laughter.) Men of Waterford—(a voice: "What about the women?")—I stand before you—(a voice: "Reach him a chair"; laughter)—as the poor man's friend. (Cheers and laughter.) Who will say that I am not? (A voice: "Well, give us the price of a pint of beer?") A chorus of voices: "That is the way to prove him." I am no stranger to you. (A voice: "Well, the sooner the better.") I was for many years a poor-law guardian of your union. (A voice: "The Lord save our union!" loud laughter.) The poor had a friend in me. (A voice: "They'll never see you like again!" laughter and cheers.) I have roamed in many lands. (A voice: "And many forms you've seen;" laughter.) I have wandered along the banks of the Danube. (A voice: "What is the salmon a pound there?" laughter.) I have breathed the soft air of the silvery Rhine, but nowhere have I found a people like the Irish. Never did I see a braver people, a people more attached to their homes, their altars, and their religion. (A voice: "And their beer.") They are fond of—(a voice: "Do you mean XX?") I say that nowhere have I seen better. (A voice: "Whisky than Hamilton's"; laughter.) I am not here before you as a stranger, like some of my opponents. (A voice: "Don't be personal.") I am well known to you. (A voice: "Indeed you are.") I do not stand before you as a Whig; I don't stand before you as a Tory, but I stand before you as an Irish nationalist to the backbone, and if you will stand by me I will nail my colours to the mast and inscribe "God save Ireland" on my hat. (Tremendous cheering.) I am afraid of no man. I will stand and fall by Ireland.

Sure we love the land that bore us,
And the Fenians are before us.

(Tremendous cheering and confusion.) I say—(A voice: "You said that before")—that I am a true Irishman—one who loves his country. We will be trampled on no longer. We'll break the chains that have too long bound us and made us serfs. (A voice: "Grabb is a sledger!") I have a letter here from my esteemed friend Mr. George Bryan, M.P. for the county Kilkenny. I will read it to you. (A voice: "Don't trouble yourself"; another voice: "He forgot his spectacles.") I have here two other letters, from a Roman Catholic priest and a Protestant minister. (A voice: "Have you one from John Bright?") Electors of Waterford, I will ask you to give a hearty cheer for me. (Cheers.) I will ask you to give another cheer for the "Poor Man's Friend." (Great merriment.) I have a very severe cold. (A voice: "Try cough lozenges"; another voice: "Or cod liver oil.") (Renewed laughter.) A friend of mine has also a cold—(a voice: "Maybe it is the gout"—cheers and laughter)—and he has a muffler up to his throat. (A voice: "Give him a physic.") I have to start early to-morrow morning for Booberon to attend the session, to vote for a road to the Chapel of Kilmacow. (A voice: "Take a taste before you start.") I will address you on some other occasion. (A voice: "We'll be delighted to see you.") I have always professed Liberal principles. (A voice: "But you don't practise them.") As the night is very cold—(a voice: "And you're thirsty")—I will detain you no longer. (Cries of "Go on, we'll wait till morning.") I have stated my views to you. (A voice: "Tell us again.") (Laughter.) Mr. Grubb then retired amidst applause and merriment.

Births, Marriages, and Deaths.

BIRTHS.

LONG.—October 8, at Debach on the Sons, Bengal, the wife of G. R. Long, C.B., of a son.
EVANS.—November 8, at 17, Comberton-road, Upper Clapton, the wife of the Rev. E. J. Evans, B.A. of a son.
COLMAN.—November 11, at St. James's-square, Newport, Isle of Wight, the wife of Mr. Alfred Colman, of a son.

MARRIAGES.

GREENWOOD—GROWTH.—November 8, at Sion's Hill Baptist Chapel, Siddal, near Halifax, by Mr. Thomas Clough, of Leeds, Mr. Henry Edwin Greenwood, of Hebden Bridge, to Mary, relict of Mr. John Growther, of Siddal, Southwark.

BURNISTON—HIGGS.—November 7, at East Parade Chapel, Leeds, by the Rev. H. Tarrant, Mr. T. Burniston, eldest son of Mr. G. Burniston, to Martha, youngest daughter of Mr. James Higgs, all of Leeds.

KIDNER—RICHARDS.—Nov. 9, at the Nether Chapel, Sheffield, by the Rev. A. F. Jocelyn, B.A. John, second son of Mr. John Kidner, Thorntown, near Tansley, to Fanny, only daughter of Mr. B. Richards.

SYMONS—RUNDLE.—November 9, at the Independent Chapel, Launceston, Mr. Edward Symons, of Windredon Farm, North Petherwin, to Emily Kingdon, eldest daughter of Mr. A. C. Rundle, of Colly St. Stephen's.

SCARBOROUGH—CUNYERS.—November 10, at Headingley Hill Congregational Church, Leeds, by the Rev. A. H. Byles, B.A., assisted by the Rev. Joseph Henderson, Stephen Scarborough, jun., of Halifax, to Susanah, eldest daughter of Joseph Cunyers, Esq., Castle Grove, Headingley.

DOWSON—BOLINGBROKE.—November 11, at the Octagon Chapel, Norwich, by the Rev. Enfield Dowson, assisted by the Rev. J. D. H. Smith, Frank Withers Dowson, of Ashwell, Herts, to Hannah Sophia, eldest daughter of G. E. Bolingbroke, Esq., of St. Giles, and Unthorpe-road, Norwich.

DEATHS.

KITSON.—November 8, at Eccleston, Torquay, William Thomas, younger son of William Buller Kitson, Esq., aged twenty-two.

UNWIN.—November 8, at Brighton, William Unwin, of Hayne, Tiverton, North Devon, eldest son of the late John Unwin, Esq.

FLINT.—November 4, at his residence, Margate, after a lengthened illness, borne with Christian resignation, much esteemed and deeply lamented, Benjamin Francis Flint, aged sixty-nine, son of the late Rev. Thomas Flint, of Weymouth, and grandson of the late Rev. Benjamin Francis, M.A., of Horsey, Gloucestershire. His end was peace.

HULME.—November 5, at Cliff House, Baslow, Derbyshire, James Hilton Hulme, Esq., aged seventy-one years.

HOLBORN.—November 10, aged twenty, William, eldest son of Robert Major Holborn, of Highbury Crescent and of Mincing-lane.

HOLLOWAY'S PILLS.—Somewhere or other disease is ever rife, and everywhere its surest opponent—this purifying Medicine—is to be found. When symptoms of sickness first set in they may easily be subdued by this grand remedy, which gives great and prompt relief to every oppressed organ or disordered function. These Pills regulate and strengthen digestion more readily, efficiently, and with more certainty than any other combination of drugs, be it ever so scientifically prescribed. Nothing can exceed the ability of Holloway's medicine to secure natural action, whereby thousands of life-long maladies have been prevented at very trifling expense, and no cost to the constitution. An acquisition so priceless should be had in every household.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 52, for the week ending Wednesday, Nov. 10.

ISSUE DEPARTMENT.

Notes issued	£32,300,100	Government Debt £11,018,100
		Other Securities .. 3,984,900
		Gold Coin & Bullion 17,300,100

£32,300,100

£32,300,100

RANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities ..
Best 8,103,017	Treasury (one dead weight annuity) £13,811,953
Public Deposits 8,515,892	Other Securities .. 16,900,010
Other Deposits 17,848,933	Bills 505,733
Seven Day and other	Gold & Silver Coin 974,067

£32,300,100

£32,300,100

GEO. FORBES, Chief Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 15.

We had only a moderate supply of English wheat at market this morning; arrivals from abroad are, however, exceeding the present limited demand. The trade was inactive, and factors submitted to a decline of 1s. per qr. on both English and foreign wheat from the prices of Monday last. Flour was dull, and 6d. per barrel and sack lower. Millers reduced the top price to 4s. per sack. Peas and beans maintained previous prices. Barley met a slow demand, and rather lower. Of oats, the fresh arrivals are not large, and new Swedish advanced 6d. per qr. from the recent decline. Business in cargoes has been very trifling, buyers waiting for particulars of fresh arrivals advised per telegraph. The price of wheat is 1s. per qr.

CURRENT PRICES.

WHEAT—	Per qr.	Per qr.
s. d. s. d.	s. d. s. d.	
Barley and Kent,		
red, old .. 47 to 48	Grey .. 39 to 41	
Ditto new .. 40 45	Maple .. 44 45	
White, old .. 48 52	White .. 40 44	
" new .. 41 48	Boilers .. 40 44	
Foreign red .. 48 44	Foreign, boilers .. 40 43	
" white .. 45 47		
	RYE .. 31 32	
	OATS—	
	English feed.. 19 23	
	Chevalier .. 28 43	
	Distilling .. 24 36	
	Foreign .. 30 33	
	MALT—	
	Pale .. — —	
	Chevalier .. — —	
	Brown .. 49 57	
	BRANS—	
	Ticks .. 38 40	
	Harrow .. 42 44	
	Small .. — —	
	Egyptian .. 38 40	
	FLOUR—	
	Town made .. 37 45	
	Country Marks .. 34 36	
	Norfolk & Suffolk 30 31	

BREAD.—LONDON, Saturday, Nov. 13.—The prices of wheaten bread in the metropolis are from 7d. to 8d.; house-hold ditto, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Nov. 15.—The total imports of foreign stock into London last week amounted to 11,021 head. In the corresponding week in 1865 we received 6,129; in 1867, 18,415; in 1866, 9,345; and in 1865, 19,115 head. There was about an average supply of stock on sale here to-day, for which the demand was inactive, and the tendency of prices was in favour of buyers. From our own grazing districts the arrivals were on a moderate scale. The trade was heavy, and the quotations gave way 2d. per siba. Best Scots and crosses sold at 5s. 4d. to 6s. 6d. per siba. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 2,000 shorthorns, &c.; from other parts of England, 550 various breeds; from Scotland, 44 Scots and crosses; and from Ireland, 250 oxen, &c. There was only a small number of sheep in the pens, but the demand was not very active, nevertheless prices ruled firm. Best Southdowns and half-breds sold at 5s. 4d. to 6s. 6d. per siba. Prime small calves were in request at full quotations; inferior breeds changed hands slowly. Pigs met a moderate demand at former terms.

Per siba, to sink the offal.

a. d. a. d.	a. d. a. d.
Inf. coarse beasts. 3 2 to 5 5	Prime Southdown 5 4 to 5 6
Second quality 3 3 4 4	Lambs .. 0 0 0 0
Prime large oxen. 4 5 5 6	Lge. coarse calves 4 0 5 0
Prime Scots, &c. 5 4 5 6	Prime small .. 5 4 6 0
Coarse inf. sheep 3 4 4 0	Large hogs .. 4 4 5 2
Second quality 4 3 5 0	Meat. porkers. 5 4 6 0
Pr. coarse woolled 5 0 5 4	

Quarter-old store pigs, 2s. to 2s. each.

SMITHFIELD MEAT MARKET, Monday, Nov. 15.

The supplies of meat are on the increase. The business is dull, and prices rule as under. The imports into London last week consisted of 197 packages from Rotterdam, 672 packages from Hamburg, and 24 packages and 24 carcasses from Harlingen.

Per siba, by the carcass.

a. d. a. d.	a. d. a. d.
Interior beef .. 3 2 to 3 4	Inf. mutton .. 3 4 3 8
Middling ditto .. 3 5 3 8	Middling ditto .. 3 10 4 0
Prime large do. .. 4 2 4 4	Prime ditto .. 4 0 4 10
Do. small do. .. 4 8 4 10	Veal .. 4 8 5 2
Large pork .. 4 6 4 8	Small pork .. 5 6 5 10

COVENT GARDEN, Saturday, Nov. 15.—The demand has slightly improved, and stocks have considerably diminished, good apples and pears being in greater request. Consignments from abroad are still ample, comprising the usual description of goods at this season. Tangerine oranges being among them. Flowers chiefly consist of pelargoniums, nigritella, fuchsias, chrysanthemums, primulas, heaths, and a few cyclamenas.

PROVISIONS, Monday, November 15.—The arrivals last week from Ireland were 1,915 firkins butter, and 3,663 bales bacon, and from foreign ports, 22,416 packages butter, and 1,550 bales bacon. The business transacted in the fresh butter market was limited last week. Foreign sold steadily, with little change in value, with the exception of Normandy, which were offered at 4s. to 6s. reduction. The bacon market was slow early in the week; but the high prices paying for pigs had an effect towards the close, and an improved business was done at an advance of 2s. per cwt.; best Waterford sold at 7s. on board.

BOBBOROUGH HOP MARKET, Monday, November 15.—Our market continues exceedingly firm, with a moderate demand for new home growths, which is to be partly accounted for by the scarcity of the supply on offer. New Americans are still in good demand, being mostly taken up on arrival as gradually advancing prices: the supply so far has not been equal to the demand. Yearlings of all kinds have been more inquiry after of late, and important sales of Americans have taken place, giving promise of a better trade in this class for the future. Imports from the continent are still small, and apparently not likely to increase much, the quantity received from 1st September to the present time being upwards of 21,000 bales below that received during the corresponding period of last season. All the foreign markets are exceedingly tame, and the quantity on offer being so scanty, there is an absence of the springy feeling manifested a short time since. New York advices to the 3rd inst. report the market as very firm, with 5 cents per lb. higher than last week; and the orders from this side and the continent being considerable, the advance is most likely to be maintained. Edin and West Kent, 7s. 6s., 9s. 10s., to 12s. 13s.; Wealds, 5s. 6s., 6s. 10s., to 7s. 10s.; Sussex, 5s. 10s., 6s. 8s., to 7s.; Hampshire, 7s. 8s., 9s. 10s., to 11s. 12s.; French, 4s. 6s., 5s. 8s., to 6s. 10s.; Bavarian, 7s. 8s., 9s. 10s., to 11s. 12s.; American, 5s. 10s., 6s. 10s., to 7s. 10s.; German, 7s. 8s., 9s. 10s., to 11s. 12s.; Spanish, 7s. 8s., 9s. 10s., to 11s. 12s.; Italian, 7s. 8s., 9s. 10s., to 11s. 12s.; Portuguese, 7s. 8s., 9s. 10s., to 11s. 12s.; Russian, 7s.

TEMPERANCE PERMANENT LAND and BUILDING SOCIETY.—The OFFICES of the Society have been REMOVED from 54, Moorgate-street, to 4, Ludgate-hill, London, E.C.

HENRY J. PHILLIPS, Secretary.

HYDROPATHY.—Dr. JAMES ELLIS, late of Sandbrook Park, has REMOVED his Consulting Rooms to No. 12, Finsbury-place South, E.C., where he may be consulted from 10 till 1 every day except Monday and Friday.

Dr. Ellis's great experience in the remedial properties of water when judiciously applied in acute diseases, such as scrofula and other eruptive fevers, as well as chronic diseases of various kinds, enables him to undertake such cases at the houses of his patients when it is undesirable or inconvenient to be removed to an Hydropathic Establishment.

12, Finsbury-place South, London, E.C.

THREE HOURS' DAILY TUITION in the usual branches of a sound education are offered by a WIDOW LADY in return for the board and residence of herself and child in a gentleman's family.—For particulars, address, X. T. H. E., care of W. H. Smith and Son, 35, Mid-Abbey-street, Dublin.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT for YOUNG LADIES. Conducted by MRS. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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